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Thesis

THE CONTRIBUTIONS TO RELIGION OF JEREMIAH AND JESUS - A COMPARATIVE STUDY.

Submitted by

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(A.B., Pacific University, 1918)

In partial fulfillment of requirements for the degree of Master of Arts.

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A COMPARATIVE STUDY.

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PART I.

THE LIFE AND MINISTRY OF JEREMIAH

THE CONTRIBUTIONS TO RELIGION OF JEREMIAH AND JESUS
A COMPARATIVE STUDY.

I. Introduction.

The purpose of this paper is to compare Jeremiah and Jesus in respect both to their personalities and career, with a view to determining as far as possible the influence of the earlier upon the latter.

Each character is a pioneer in his own day, a pioneer in the field of religion, gathering into himself the living currents of the past as they flowed into his day, modifying and enriching them with his own throbbing experience and pouring them out again into the ongoing stream of life as something new and determinative of the future.

We shall proceed in our comparative study by describing first the personality, life and career of Jeremiah, taking into account the formative influences that entered into the make-up of his personality , the effects of the conditions of his day upon his sensitive temperament, the meaning of his call, the content of his messages and his abiding contributions to the religious thinking of Israel and through them to the thought of the world.

In like manner we shall study the personality, life, career, and contributions of Jesus. We shall be able then to make necessary comparisons that may bring to light the deep and definite influence of Jeremiah on Jesus and the larger fulfilment to which the latter brought the work of the former.

II. Formative Influences and the Early Life of Jeremiah.

Jeremiah was born at Anathoth, a village about three miles northeast of Jerusalem, in the territory of Benjamin about 650 B.C. He was the son of Hilkiah, a priest, and a member therefore of the priestly caste, a fact which accounts for the intimate knowledge he reveals of the priesthood in all his denunciations of them. He was probably a man of means for we are told that he purchased a piece of land (32:9) during a trying time in Israel's history and paid cash for it. One more bit of direct personal information we have, he chose in the interest of his mission to remain unmarried.(16:2) Apart from these fragmentary bits of information we have no direct matter with reference to the personal life of Jeremiah, yet the quality and content of his writings are so intimate and self-revealing, (thanks to the intensity of his own nature and the faithfulness of his scribe, Baruch), that we are able to infer much of vital importance with reference to his personality, till it comes upon us with growing conviction that Jeremiah, in the intensity of his own personal life was himself his own greatest contribution to his day.

Much may be inferred from the Prophet's responsiveness to nature. His references to country life, to the farm, to tame and wild animals, to the menial tasks of each day, and the thought and observation of nature show us something of the Prophet's poetic delight, his meditative tendencies and his introspective thoughtfulness.

He touches many sides of the wonderful out-of-doors which reveals to us a spirit, sensitive and keenly observing of the things which were familiar and dear. There is the vineyard with the fruitful and the unfruitful vine (2:21) and the grape-gatherer (6:9). There is the olive tree which he describes with feeling - "a green olive tree, fair with goodly fruit", (11:16). There is the field of wheat - "What is the straw to the wheat?" (23:28). He also says, "The harvest is past, the summer is ended and we are not saved",(8:20). After the harvest in Judah, preparations are begun for another year by breaking in new oxen for the work of the following season. Ephraim, he says, is punished "as a calf unaccustomed to the yoke", (31:18).

As he advances in boyhood, he wanders further afield - with those who catch birds and learns their methods - the wicked watch, he says, "as fowlers

lie in wait; they set a trap, they catch men", (5:26). He carefully studies the birds and notices their habits which vary according to the season -"the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming", (8:7). Or, he probably wandered about the ranges with the shepherds and learned to pitch a tent - "Shepherds with their flocks they came unto her; they shall pitch their tents against her round about", (10:20). It was perhaps this life that he longed for when he said, "Oh, that I had in the wilderness a lodging-place of wayfaring men", (9:2). He watched the sheep by night (33:12,13) and became acquainted with wild beasts, particularly the lion, (2:15). He also knew the ways of the jackal perhaps referred to in 4:17 as the watcher of the fields, the leopard (13:23) and the wild ass (2:24).

The earth also received close observation as he describes a drought in minutest details. "Because of the ground which is cracked, for that no rain hath been in the land, the plowmen are put to shame, they cover their heads. Yea, the hind also in the field calveth and forsaketh her young because there is no grass. And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, be-

cause there is no herbage (14:4-6). He notes the "hot wind from the bare heights of the wilderness", the clouds and the whirlwind (4:11-13). In direct contrast he gives the effects of the winter season. "Shall the snow of Lebanon fail from the rock of the field or shall the cold waters that flow down from afar be dried up?" (18:14). "Are there any among the vanities of the heathen that can cause rain, or can the heavens give showers? Art thou not he, O Jehovah our God?" (14:22). As he wonders on the day and the night - "the shadows of the evening are stretched out" (6:4), and "the host of heaven that cannot be numbered", which he sees above his shepherd camp, his sensitiveness to God grows. Then he goes back into the village where he watched the potter molding his clay (18:6), the goldsmith, who carefully works with his delicate materials (10:9), and the bellows as they assist in refining the ore (6:29). His was a boyhood like Wordsworth's in close contact with things that endure.

From this we may see that Jeremiah had a meditative temperament. He was introspective and was therefore a man of many moods. Too often his weeping and tears have been exaggerated. Those who knew him

"saw a man of strife and a man of contention to the whole land", (15:10). He carefully weighed things in his own mind - "Thy words were found, and I did eat them; and thy words were unto me a joy and a rejoicing of my heart: for I am called by thy name, O Jehovah, God of hosts. I sat not in the assembly of them that make merry, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation", (15:16,17). He looks deep into his own heart and is pained by what he sees there. "I am pained at my very heart; my heart is disquieted in me", (4:19) for the heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah search the mind, I try the heart", (17:9,10). He realizes that God only can know these things and can guide him. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Jehovah, correct me." (10:23,24). As he became better acquainted with the life of his people, of the hopelessness of his helping and guiding them and the utter destruction coming upon them, it is easy to see how he became melancholy and sick at heart (8:18; 9:1) and cursed the day on which he was born (20:14).

We see how unusually frank he is, yet sin-

cere, when he challenges God to explain Himself - "Righteous art thou, O Jehovah, when I contend with thee; yet would I reason the cause with thee; wherefore doth the way of the wicked prosper? Wherefore are all they at ease that deal very treacherously? Thou hast planted them, yea they have taken root; they grow, yea they bring forth fruit; thou art near in their mouth and far from their heart", (12:1-2). This sensitive nature gradually realizing the sin and vileness of human character and human life, suffers keenly. He does not understand the wickedness in the hearts and minds of his people, which he cannot explain. He does, however, understand that conditions are not as they should be and so God calls him to be a prophet.

When Jeremiah's God-consciousness began we do not know, but we do know that he is a man with an unspeakable consciousness of God. There is in him a grasp of God and man as personalities. "Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah" (23:23,24). God is very near yet far away. Yet his own people can neither feel nor see Him. "Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which

doth not profit. Be astonished O ye heavens, at this, and be horribly afraid, be ye desolate, saith Jehovah." (2:11-12). God's own chosen people have turned to worship another above Him. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem. The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods." (7:17,18). From childhood his people were taught to pay homage to false gods and years later when they were in Egypt the women made offerings to their queen of heaven for they maintained they had plenty, were well and were righteous when they had given these offerings before; and since they had not worshipped this queen they had endured hardships "by the sword and by the famine", (44:15-19). The queen of heaven was not the only deity which received worshipful attentions - "For according to the number of thy cities are thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense unto Baal." (11:13). In this age when all Israel was filled with the corruption of the worship of many gods, stands Jeremiah with his sense of God's wonder and nearness.

As he looked out upon his nation and saw, as

no one else could, other nations with their vast armies descending upon her, he felt he must arise to wake his people who were slumbering in false beliefs both of God and of themselves, as individual personalities. Plenty of new prophets were foretelling, as Isaiah had done, the apparent safety of Jerusalem and the temple but he saw their destruction unless they would mend their ways as God commanded. "Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these", (7:3,4). The temple had been saved but this time it would not be saved unless they produced the righteousness for which God had asked. But how could they be turned from their sinful ways by prophets who were continually predicting peace? "They have healed also the hurt of my people slightly, saying, Peace, peace, when there is no peace", (6:14;8:11). "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" (5:31).

His meditations are drawing to a climax. Conditions seem intolerable, the prophets are crying - false peace, the enemy of the north is advancing, the God of Israel is being rejected, and the people of

Israel are being rejected by their own God, and will be carried into captivity. Can he fail to do his duty by leaving the dictates of his heart unexpressed while his God is urging him to face the foe and advance with his standard of individual repentance to this only God? While he is reasoning with himself God speaks to him personally. Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations." (1:5) This was an awful charge to a young man. God was asking him to go forth as His prophet, to voice his meditations by telling the people that He was still their God and knew the convictions of their mind and heart. He, who was so sensitive, elusive and easily disturbed was asked to be a prophet! Surely God had chosen the wrong man. "Then said I, Oh Lord Jehovah! behold, I know not how to speak for I am a child. But Jehovah said unto me, Say not, I am a child, for to whomsoever I shall send thee thou shall go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah. Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the

nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant. Thou, therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee."

The false prophets were giving a message of peace. Jeremiah's message was to be one of judgment, the destruction of the Holy City and captivity in a foreign land. Everything pointed toward sorrow and suffering which no one would wish to foretell, least of all a man of this disposition. And yet there was that inward driving force which he could not help following. Then too, it was a belief of this age that God would condemn the man who failed to do as God wished him to do. God had charged Jeremiah with his words, yet Jeremiah fears He is not fulfilling them.

A brief restudy of the facts related above in reference to the call of Jeremiah will bring to

light the spiritual depth and mortal heroism of the man. Here is a man of a rich and sensitive nature as his varied delight and understanding of nature readily shows. A disposition thoughtful and introspective, so that the varying and shifting moods of his own spirit are to him sources of mystery, of wonder and oftimes of dismay. With like intensity he is observant of the lives and conditions of the people about him and the intense and ready responsiveness of his own spirit to the play of the spirit of God upon him makes all the more vivid for him the essential Godlessness of the people, their apostasy, their indifference, their hardness of heart. His own keen need of God is evidence to him of the people's deep need of God also. His sympathetic nature causes him to feel for them the hurts and anguishes which they themselves do not seem to feel. He is wounded by their transgressions, bruised by their iniquities, chastised in his own spirit for their laxities and apostasies. There is none to tell them of their needs, to convict them of their sins, to heal them of their diseases, to save them from the calamities that must inevitably befall them. False prophets there are who speak, "Peace, when there is no peace". He alone has for them a message of truth and the balm of healing for

he alone feels their need and has in his own consciousness of God the saving help. He must speak to them or the fire within him will consume him to ashes. So intense is this conviction that it solves for him the question of his mission. He is fore-ordained to it, a messenger not only to Israel but to the nations of the earth.

Yet the very intensities of soul that bring him to his call make the call itself a source of temptation. How could one as shrinking and sensitive as he face so callous and rebellious a nation as Israel? Whence would he derive the intensity of speech with which to convict them? Would they not repudiate his message and laugh him to scorn? If he persisted in denunciations and appeals would they not turn upon him in wrath as if he were an enemy of the people, and bring him to naught? He had not been a public figure and possessed no personal attractiveness. "He had no form nor comeliness and when they should see him there would be no beauty that they should desire him." It seemed inevitable that he would be "despised and rejected of men, a man of sorrows and acquainted with grief."(1) And if the brilliant and princely Isaiah had suffered persecution to death, what less could he expect? And if they reject the messenger they will surely reject

(1) Smith, G.A. Jeremiah pp. 344-349.

message and both his life and his labors will be in vain. How should he in the face of all this, act as a prophet of God? He shrank from it as from a terror and an anguish. Yet the conviction would not down. The need was urgent and he alone had the supply. The voice of God within him would not be stilled. It rose again and again with intenser accents. His very consciousness of the reality of God and of his all-sufficiency strengthened his own feeling of weakness and inadequacy. God,who commissioned him would give him the adequate words. God,who inspired him would fill him with unquenchable zeal. God, who drove him to his difficult task, would grant him the power of endurance, would make him a figure of "brass", inflexible, unbreakable. Such is the temptation through which Jeremiah passes on the road to his bitter task.

Chapter III. Jeremiah's Career In The Light of Contemporary Events.

Now what was the career of this man? However, we can best understand it in the light of contemporary national and international affairs.

Just before Jeremiah's birth Egypt and the small states of Palestine had broken from the Assyrian Alliance. Manasseh had held control of Judah from 692-638 B.C. simply because he had the permission of Assyria. Everywhere there were evidences of Assyrian administration. Officers from Nineveh were residing in each province to supervise the governmental affairs and to introduce Assyrian ideas of doing things. Manasseh opened his doors to the foreign gods and shrines. As he was only twelve years old when he received the throne it is supposed that the harem played an influential part in framing the destinies of the kingdom for several years. This royal household contained many foreign women who brought with them their heathen ideas of religion. They were ignorant, superstitious and licentious. Babylonian religion had a basis of worship in heavenly bodies. From earliest days they had studied the skies and worshiped the

host of heaven. Manassah opened the doors of Jehovah's temple to the owrship of the host of heaven, particularly to Ishtar, the planet Venus, the queen of heaven. (Jer. 7:18). This new worship spread rapidly. Many did not discard Jehovah but placed him in a realm of heaven and called him the Lord of the hosts of heaven. When they accepted this compromise it was still easier to open the doors still wider and admit the gods of the earth, who had so recently been put to flight by Hezekiah. They arose from their numerous hiding places to take on a newness of life that they never before had equaled. Baal led the way and shrines arose like magic. People practiced omens and tried to discern the future by arts of nature, and, worse than this, the moral status of Judah took a swift slide backward.

But, as is always true, there were some few pious folk who held firmly to their convictions and suffered persecution, banishment and death. Those, fortunate enough to escape the death-warrants signed by Mannassah, refused to suppress their desires for expression and poured out their beliefs in writing; these doubtless cherished and preserved the writings of Amos, Hosea, Isaiah and Micah, voices from the past, who served to remind Judah that the God of Abraham was atill surveying his people and trying to point out the right road. At last, with the overthrow of Mannassah's successor --- Amon --- who ruled only

two years, a trail to this road seemed visible. A child of eight years, Josiah, son of Amon, came to the throne. Due to some one's faithful care and protection he was trained for a definite ideal. This gave hope to the prophetic party who were able to return gradually while the young king was being taught to see their way.

Soon after Josiah's accession various attempts were made at reform in the city of Jerusalem and its Temple. It was easy to remove from the streets of the capitol many recently introduced deities, but other cities of Israel had accepted these heathen gods before Jehovah had come, and, having combined Jehovah with the native gods, they had numerous combinations of deities. And these are the conditions Jeremiah sees and expresses when he says: "for according to the number of thy cities are thy gods, O Judah". Everywhere there were evidences of these innumerable forms and each had its influence, idolatrous, immoral and impure. At the same time the Scythians from the north were gradually moving their faces southward, pushing the refugees in numerous hordes, nearer and nearer Jerusalem whence many fled for protection.

About this time the sensitive, shrinking Jeremiah responds to the burning desire from within and accepts his Jehovah's call to give his people the message

of truth which might possibly turn them from their sinful ways. His ministry is begun in his attempt to reveal to his people the onward march of the Scythian host, who will deal unmercifully with those who suffer defeat and fall beneath their chariots of war. The Scythian Songs in chapters four, five and six, are filled with harsh denunciations of his God-less people who are so absorbed with their indolent, trifling worship that their eyes are blinded to the impending enemy and their ears are deafened to the voice of Jehovah. "Set up a standard toward Zion; flee for safety, stay not; for I will bring evil from the north, and a great destruction. A lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make thy land desolate, that thy cities be laid waste, without inhabitant. For this gird you with sackcloth, lament and wail; for the fierce anger of Jehovah is not turned back from us." (4:5-8)

In the Second Scythian Song (4:11-22) Jeremiah compares the approaching enemy to a hot wind from the desert as it sweeps all before it into ruin. He implores the people to wash the wickedness from their hearts before it is too late. This wickedness pains him and he keenly suffers for his people as he pours forth his message. "My anguish, my anguish! I am pained at my very heart;

my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste;suddenly my tents are destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge." (4:19-22) Again and again in the remaining five Scythian songs he emphasizes the inevitable ruin of the nation, the capitol, the temple and all the people therein. And what are the seeming causes? The people have turned from their God of Israel to false gods. The streets of Jerusalem are filled with corruption both religious and moral. They have loosed the bonds and are making themselves easy prey for the ravaging beasts from the north. They have felt sure their God would never forsake them regardless of their ways. They have followed the false prophets who prophesy lies. The Scythians, about 626 B.C. marched southward along the Palestinian plain but were checked by the Egyptians and Judah and Jerusalem remained unharmed. The people were in such constant terror they were ready to heed the warning of the true prophets as soon as their escape was realized.

Josiah began to take a definite stand in his attempt at reform. In his plans for accomplishing the desired reforms he had the temple repaired and the money boxes audited. When this was done the high priest, Hilkiah, told the secretary he had found a law book in the temple and he gave it to him to read. The secretary took it to Josiah. When the king read in detail the destruction in wait for Judah if she did not obey Jehovah's law, he was extremely ill at ease and set to work at once upon furthering his task of reform. He first called a convention of all the free men of Judah before whom he read the entire book. The people were so impressed that they wished to make this the law of the land.

The acceptance of these statutes, known to us as Deuteronomy, brought about many changes. The Book of Law commanded the worship of one God, and without the use of idols and symbols. The metal images of the queen of heaven, the bronze horses, the chariots and all the altars and shrines were destroyed. The God of Israel is to be served because he is the only God and one altar is to be used for His worship. Above all other Israel is the one righteous people. The individual as a part of that nation is responsible for his conduct, but aside from this there was nothing for the individual himself.

And what was Jeremiah's attitude toward the finding of the Book of Law and its adoption by his people?

While there is no direct reference to Deuteronomy it is probable that he has reference to the Law when he mentions the covenant in Chapter 11:1-8 and expresses the feeling that it was his duty to proclaim its message throughout Judah. "The word came to Jeremiah from Jehovah, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say unto them, Thus saith Jehovah, the God of Israel: Cursed be the man that heareth not the words of his covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so all ye be my people, and I will be your God; that I may establish the oath which I sware unto your fathers, to give them a land flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah. And Jehovah said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant and do them."

But it is not easy for an idolatrous people to turn abruptly from the objects of worship to the adoration of an invisible Being, to whom they may have only one altar and offer an exclusive system of sacrifices. As this altar was in the temple it influenced the popular mind to place a superstitious confidence in it and its

institutions. They were more anxious to obey the letter of the law than they were to guard the dictates of their own hearts and to be thoughtful of others. So we find Jeremiah scorning the people's trust in the temple as he had scorned their trust in the heathen gods. "Hear the word of Jehovah, all ye of Judah, that enter at these gates to worship, Jehovah. Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these." (7:3,4) "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah." (7:11) Jeremiah by his example of service and suffering was presenting them the substitute for animal sacrifices - the sacrifice of the human body, the surrender of man's will and temper, and if necessary his life, for the cause of righteousness and the salvation of his fellowmen.

For twelve years the people enjoyed happiness and prosperity. But while the Deuteronomic changes were taking place in Judah, changes were likewise being wrought outside of Judah. The Medes were advancing from the East with tremendous success.[1] Egypt had also risen to a height of supremacy and was watching the Medes with

(1) Bailey & Kent "History of the Hebrew Commonwealth" p. 237

envious eyes. Finally Necho II decided to make his attempt to capture Syria before the Medes secured it.(1) On his northward march he found himself opposed near Megiddo by a Jewish army led by the king himself. Here Josiah and his little group of men met defeat and Josiah was killed. The loss of Josiah was a tremendous shock to his people, however, they hoped to carry on his reforms through his younger son Jehoabaz. But Necho wished a leader in Judah who would recognize the supremacy of Egypt. So he put Jehoabaz in chains and sent him to Egypt and placed on the throne Jehoiakim, an older son of Josiah.

Judah has been released from the Assyrian yoke only to fall into subjection of another despot, her new king his tool, and her people sorely taxed to pay him. The result was religious confusion. The people continued in temple fasts and festivals. Some, doubting the illustrated rewards of righteousness, returned to their former idolatrous worship. The king was unprincipled in his demands and forced the people to pay enough taxes to finance the building of a new palace.

And what effect did this have on Jeremiah? He openly condemns the king in his lazy luxury. "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire; that

(1) II Kings 23: 29

saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou strivest to excel in cedar? Did not thy father eat and drink and do justice and righteousness? then it was well with him. He judged the cause of the poor and needy; then it was well. Was not this to know me? saith Jehovah. But thine eyes and thy heart are not but for thy covetousness, and for shedding innocent blood, and for oppression, and for violence, to do it. Therefore, thus saith Jehovah concerning Jehoiakim, the son of Josiah, king of Judah: They shall not lament for him, saying Oh, my brother! or, Ah sister! They shall not lament for him, saying, Ah lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (22:13-19)

He further condemns the temple worship and the lying prophets, and again predicts the fall of Judah and the holy temple which is filled with abominations of idolatry and ceremonialism of burnt offerings and animal sacrifices. These temple discourses of Jeremiah caused much discontent among the princes, the priests and the prophets. They plotted among themselves to have him put to death and brought him up for trial. But Jeremiah faced their accusations by holding firm and saying:

"Jehovah sent me to prophesy against this house and against this city, as ye have heard. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you. But as for me, behold I am in your hand: do with me as is good and right in your eyes. Only know ye for certain that if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears." (26:12-15) Imagine the skeptical, shrinking Jeremiah standing thus firmly to the word of his Jehovah! What was the result? Was he put to death at the hands of his enemy? Indeed not! The princes told the priests and prophets that "this man is not worthy of death; for he hath spoken to us in the name of Jehovah our God." God's promise to him was being fulfilled. He was an "iron pillar" against the princes, the priests and the people. They were free to do with him as they wished and how bravely he had surrendered his body to them! But his message was still the same.

The danger which he faced is revealed by the fate which befell another who was a prophet of Jehovah. Urijahu, son of Shemajahu, had prophesied against Judah as Jeremiah was doing. Jehoiakim sought him to put him

to death and even sent men to Egypt, whence he had fled. They returned him to the king and put him to death. But Ahikam, who had influence in the court intervened in behalf of Jeremiah and was friendly to him on other occasions.

Later Jeremiah felt inspired to preserve the messages he was receiving from Jehovah that the people might hear them again and again. He selected a scribe, Baruch by name, to write his dictation. (36:4) Then he asked Baruch to go to the temple and read to the people the warnings of Jehovah. The following winter Baruch found an opportunity to read the Roll before the people. This was reported to the princes, who were in the king's palace, and they sent for Baruch to read the Roll to them, which he did. They then sent Baruch and Jeremiah away into concealment while they related the story to Jehoiakim. When the scribe had read a few columns the king cut the Roll to pieces with his knife and threw them into the fire. (36:23) The undaunted Jeremiah and Baruch re-wrote the accounts of the first Roll. It is thought that the plot against his life by his own townspeople (11:21) may have taken place during this period between the reading of the Roll in the temple and the burning of it by the king. Various other attempts to entrap him seem to have happened at this time. (18:18; 20:7).

All this happened in Jehoiakim's reign. Be-

fore we study further in Jeremiah's career we must understand the great events which affected his own conduct as well as the fate of his people.

In 625 B.C. the successor of Asshurbanipal on the Assyrian throne was compelled to acknowledge Nabopolassar, the Chaldean, as viceroy of Babylon. Nabopolassar, ambitious for vaster sovereignty, made terms with the Medes, who had failed in two previous attempts, to make a united attack upon Nineveh. Nineveh fell in 612 or 606 B.C., and Assyria disappeared as a nation. Mesopotamia remained with the Chaldeans, who also claimed the provinces south of the Euphrates. But Necho of Egypt also claimed these provinces so a struggle between them seemed inevitable. Their armies met in 605-605 B.C. at Carchemish on the river. Necho was defeated by Nebuchadrezzar, son of Nabopolassar, and was forced to retreat to his own land. As Jeremiah had predicted, the fate of Judah still lay in the hands of the lords of the North.

By 602, Nebuchadrezzar, as king of Babylon, had extended his power to the Egyptian border. For three years Jehoiakim had faithfully paid Judah's tribute and then failed to continue through some default, probably due to encouraging Egyptian promises. Nebuchadrezzar did not yet feel inclined to force her to pay.

Soon after, Jehoiakim died and was succeeded by his son Jehoiachin, who continued his father's policy. In 598 or 597 Nebuchadrezzar came to Jerusalem, which immediately surrendered and the king and his household were carried into exile along with all the ablest men of his nation.(1) The city was sacked and anything of worth carried away. The remaining people were an illiterate superstitious group whose courage was at low ebb. Over these Nebuchadrezzar placed Zedekiah, a son of Josiah, who promptly paid his tribute, though with some difficulty as the people were willing to trust in the strength of the fortifications of Jerusalem and the protection of Jehovah.

Throughout these discouraging events Jeremiah, at a terrible cost to himself, remained the same far-seeing prophet. He made every effort possible to rouse his people to the meaning of his message. With each tragic event in Judah's life he sees the ruin of his people approaching nearer and is keenly suffering as he realizes the doom which hovers about them. Yet in the face of it all he continues to bear the Message of Jehovah. The Message during this period may be found in his Oracles of Doom in which he put into words what must have been felt by all the people of this period. Throughout the Oracles he has shown us the terrors of

(1) II Kings 23:36- 24: 7

war, drought, famine and pestilence which passes fatally over his land. Women and children were stricken down wherever they happened to be and men and boys lay in corpses over the fields. Even more terrorizing are his descriptions of the character of his people, whom no word of God nor any of His heavy denunciations could move to repentance. He portrays hopeless pictures of society in Judah and Jerusalem. Members of the same family are not able to trust each other; each is bent to his own selfish ends by cruel unjust methods. And all the time they are blind to the disasters which rapidly befall them. Yet through it all the Prophet loves his people and clings to them to the very end.

In the first part of Zedekiah's reign, Jeremiah sent a letter to all those who were in captivity in Babylonia, in which he told them to settle down, to build houses and establish permanent homes as it would be seventy years before they would be able to return to their native land. (29:1-15) But such recommendation met with indignation on the part of those in Babylon. They reported that they have prophets of their own with them in exile and a certain Shemaiah sent to Jerusalem a protest against Jeremiah's letter. "Jehovah hath made thee priest in the stead of Jehoiada the priest, that there may be officers in the house of Jehovah for every man that is mad and maketh himself a prophet, that thou

shouldest put him in the stocks and in shackles. Now therefore, why hast thou not rebuked Jeremiah of Anathoth, who maketh himself a prophet to you, forasmuch as he hath sent unto us in Babylon saying, The captivity is long: build ye houses and dwell in them; and plant gardens, and eat fruit of them? And Zephaniah the priest read this letter in the ears of Jeremiah the prophet." (29:26-29)

In the fourth year of Zedekiah, 593 B.C. messengers from neighboring nations came to Jerusalem to plot a revolt against Babylon. Jeremiah was opposed to this intrigue so Jehovah ordered Jeremiah to make a yoke and put it upon his neck to show the people that they were thus under subjection to the king of Babylon and that the sacred vessels, taken from the temple, would not soon be restored. When Jeremiah had done this he came in contact with a false prophet, Hananiah, who claimed that he had the power of prophesy from God also. He told the people that Jehovah had broken the yoke of Babylon and that the temple vessels would be returned within two years. Then he broke asunder Jeremiah's yoke and said "Thus saith Jehovah: Even so will I break the yoke of Nebuchadnezzar, king of Babylon, within two full years from off the neck of all the nations." (28:11). But Jehovah asked Jeremiah to tell the people that Hannaniah was a false prophet and that instead of a wooden yoke

which they could break he had put a yoke of iron upon the subservient nations, and as a result of his false prophecy Hanaiah would die.

Perhaps the greatest and most sorrowful event in Jeremiah's life was the realization that his own city, which he loved so dearly would be destroyed. In the ninth year of Zedekiah the Chaldeans approached Jerusalem. At last his prophecy of destruction was coming true! At such a time as this he must have courage and do everything he could to prepare his people for it. When Zedekiah asked for advice it must have taken unusual bravery for Jeremiah to advise that he surrender. The city in this manner might be saved but to withstand a siege meant utter destruction. Because the Chaldeans were interrupted in their attack by the advance of the Egyptian army from the south, whom they felt forced to check at once, some of the people thought they had withdrawn and Jerusalem would be safe. But Jeremiah predicted the Egyptians were soon to be turned back and the Chaldeans would renew their siege.

Directly following this prediction, Jeremiah strongly reprimanded the nobles for their cruel treatment of their slaves. As the attack on the city began the Masters of slaves made an agreement with their slaves that they might be free. But when the siege was suspended they forced them back into bondage. Such cruelties re-

ceived their just condemnation of the faithful prophet who was trying to persuade his fellow-countrymen to mend their ways and live their lives according to the wishes of their Jehovah of Israel.

About this time the severest of Jeremiah's persecutions began. As the siege was raised, he was going out of the north gate of the city to Anathoth on business when he was arrested on the charge of being a deserter. (37:13) Jeremiah told the guard he was not going to the Chaldeans but to his own country home on business. However, he was turned over to the princes, who put him in prison in the house of Jonathan, which was being temporarily used for such purposes. After he had been there several days Zedekiah sent for him and asked if there were any word from Jehovah. Jeremiah repeated the many times spoken prediction that he should be delivered into the hands of the king of Babylon. Then he begged for an explanation of his mistreatment, ironically asked what had become of the false prophets who had said that the king of Babylon would not come to destroy Jerusalem and begged Zedekiah not to send him back to prison. Then the king sent him to the Court of the Guard, where he still came in contact with the people. He told them that those who would surrender themselves to the Chaldeans would be permitted to live

while those who remained in the city would meet death in some manner. THis advice aroused the princes and, considering Jeremiah a traitor, they cast him into a miry dungeon.

When Ebedmelech, the Ethiopian eunuch in the king's palace, heard that Jeremiah had been put in a dungeon, he went to the king and told him that the princes were starving Jeremiah to death. The king told him to take thirty men with him and raise Jeremiah from the pit. So Ebedmelech took some old rags and old clothes and let them down to Jeremiah. He then told him to pad his armpits so the rope would not cut and to put the rope around his body. When Jeremiah had done this the men carefully lifted him out of the mire. The king then returned him to the Court of the Guard.

Once more the king wondered what Jeremiah would prophesy, so he called Jeremiah to him and asked him if he had any word from Jehovah. And again Jeremiah asked him to yield to the Chaldeans and promised that his life would be spared if he would. Zedekiah replied that he feared the ridicule of those Jews who had already fled from the city, but Jeremiah informed him that the mockery from his own women of the court would be far more severe, if he did not. The king begged Jeremiah to keep silent concerning the interview, and and sent him back to the Court of the Guard, where he

remained until Jerusalem was taken. Although there is a diversity of opinion, many believe that during this time Jeremiah gave his people a message of hope by telling them that Jerusalem would be restored and the temple rebuilt sometime in the future when Jehovah's chosen people would have repented.

When the siege had been endured about a year and a half the city was forced to surrender. Jerusalem was again sacked; the temple, the royal palace and many private dwellings were burned, and about 25,000 people were carried into exile. To insure some form of government Nebuchadrezzar appointed Gedaliah governor over the vanquished Judah. He was a man of character and a close friend of Jeremiah. He chose for his capitol, Mizpah, a tall hill six miles northeast of Jerusalem. Here he took Jeremiah, where they lived a few years when an over-zealous office seeker, who based his claims on Davidic descendency murdered Gedaliah. Then the people turned to Jeremiah for a word of guidance from Jehovah. (42:1,2) He told them they should remain under the Chaldean control and not flee to Egypt, where they would probably be put to death. But like Zedekiah they refused to heed his warning and fled to Egypt, carrying with them Jeremiah and his scribe, Baruch, to Tahpanhes. Here Jeremiah continued to prophesy and declared that Nebuchadrezzar would come down to Egypt and force her into subjection. He also informed his own people that the reasons for

Judah's desolate ruin was because of the people's wickedness, their idolatry and their continuous disobedience to Jehovah, and he continued to reprimand those in Egypt for adopting again heathen customs and worshiping heathen gods. This is the last incident of Jeremiah's life which is recorded. But we know that to the end he remained a man of strife and a suffering Servant.

He passed from life with the dying nation, but the life that he lived was one of sacrifice and suffering which gave to the Hebrew religion permanent qualities of far greater value than he could have ever discerned.

> "He was weighed down with his people's sins; he bore on his heart the full burden of them. He confessed them. The shame which the people did not feel for them, he felt; and he painted the curse upon them in words which prove how deeply the iron had entered his own soul. He had a profound sense of the engrained quality of evil, the deep saturation of sin, the enormity of the guilt of those who sinned against the light and love of God. A fallacy of his day was that God could easily and would readily forgive sin, that the standard ritual might at once atone for it, and comfortable preaching bring the assurance of its removal. He denied this, and affirmed that such things do not change character; that no wash of words can cleanse from sin, no sacraments, however ancient, can absolve from guilt. That way only strict and painful repentance can work; repentance following the deep searching of the heart by the Word and the Judgments of God, and the agony of learning and doing His Will. To its last dregs he drank the cup of the Lord's wrath upon His false and wilful nation; he suffered with them every pang of the slow death their

sins had brought upon them. And yet he was most conscious of his own innocence when most certain of his fate. The more he loyally gave himself to his mission the more he suffered and the nearer he was brought to death."(1)

(1) Smith, George Adam, Jeremiah. pp. 345-346.

Chapter IV. Jeremiah's Message.

Jeremiah's message may be divided into three parts: (1) A message of doom, (2) a message of hope, and (3) a message of the Messiah and the New Covenant.

His Message of Doom was his great sorrow. "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste; suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and bear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children and they have no understanding; they are wise to do evil, but to do good they have no knowledge." (4:19-22). "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (9:1). Throughout the entire group of Scythian Songs he predicts utter destruction. (Chapters 2-6). During his early ministry he has the hope that the destruction of his nation might be prevented by the repentance of his people. But as he grew older he saw that destruction was inevitable and continued to attempt to make

people realize it. It was his last message to Zedekiah and to his people who were in exile in Babylonia. When he met Hananiah he informed him that he knew he was a false prophet because he did not follow the teachings of former prophets, but foretold an immediate restoration. (28:8,9). He used the parable of the Potter to demonstrate the manner in which the destruction would come. He said the God of Israel had power and also the liberty to exercise that power. As Jeremiah watched the Potter he saw that when the vessel he was shaping did not please him, he did not hesitate to crush it together and begin over again. Jehovah had this same freedom with his people of Israel and would make use of it if his people did not forsake their foolish, idolatrous ways and please him. In this respect Jeremiah's message was a repetition of the message of Amos.

In view of the facts of Jeremiah's life, circumvented with idolatry, sinfulness, licentiousness and current evidences of destruction, his message should be one principally of doom. But it also had an element of hope. "The destruction of Jerusalem was far from being the last word of the prophet. Throughout his whole ministry he entertained the hope of the restoration of the exiled people. Now and then, as we have seen, he apparently cherished the idea that Judah would repent and escape exile altogether. But this was only a tempo-

rary expectation in which the wish was father to the thought. For him, as a rule, the exile of Judah was certain. But just as certain was her restoration from exile after a period of seventy years. (25:12; 29:10). And not only was Judah to be restored, but also Ephraim. (31:4-6). An interesting practical expression of the prophet's faith in the future of the land was furnished while he was confined in the court of the guard during the siege of the city by the Babylonians. (32:6-15). A cousin came and asked him to buy a field in Anathoth, which was at that time probably occupied by the enemy. Jeremiah at once saw in this request an indication of the gracious purpose of Jehovah, and so bought the field. "For thus saith Jehovah of hosts, the God of Israel: Houses and vineyards shall yet again be bought in this land." (32:15).

> "In his conception of the future Jeremiah shared the common view of the prophets that there was to be a marvelous interposition of Jehovah resulting in the establishment of a new order (Chapters 30 to 33). But in his representation of this new order, two new and significant elements are introduced. The first relates to the Davidic king. He is to bear the name 'Jehovah our righteousness'. (23:5,6) This means not only that he is to be righteous king but also that he is to be a moral and spiritual redeemer of his people. Through him Jehovah is to make his people righteous. We have here an anticipation of the righteous servant of Isaiah 53, who is to 'justify many'. The second new element is found in the conception of a new covenant between Jehovah and his people. (31:31-34)."(1)

(1) Knudson, Albert C., Beacon Lights of Prophecy. pp. 192,193.

"I will make a new covenant with the house of Israel, and with the house of Judah; not according-to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts and in their heart will I write it; and I will be of their God and they shall be of my people. And they shall teach no more every man to his neighbor and every man his brother, saying 'Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." This new covenant is to be written in the hearts of men. He realized more than anyone else that sin arises from within and if one will give his heart to God and let him guard it and guide the dictates therein, his life will be lived in accordance with God's will. He placed his stress on the individual responsibility to God. No one but the individual can learn of God and follow him. The people of Israel represent the nation with whom the covenant is made and certainly Jeremiah, who had endured dire circumstances of persecution and suffering could think of nothing more ideal than that his own beloved people should turn to God individually and

live individual lives which act according to the wishes of Him.

> "His peculiar contribution to the prophetic hope is the thought of a direct action of God on the heart of each Israelite, bringing it into harmony with His own character and will. He may not have seen that this thought must burst the bond of nationality, and be fulfilled in an invisible fellowship of spirits based on that knowledge of God which he knew to be the ultimate reality of religion. But in projecting his own personal experience into the future as the form which true religion must assume universally, he threw a bright beam across the ages; and it falls at last on One who is the Yea and the Amen to all the promises of God - on Jesus the Mediator of the New Covenant, and the Author of eternal salvation."(1)

For purposes of later comparison we may restate the essential teachings of Jeremiah as follows:

1. His attitude towards the Deuteronomic law was doubtless favorable. Whether he had any hand in the construction of it or not we shall never know, but his comparative silence during its propagation and the ensuing reformation seem to indicate his sympathy. The reformation, however, was short-lived,and with the recurrent apostasy and faithlessness of the people Jeremiah came to feel the inadequacy of law as such as an instrument of the reforming of the lives of the people. He turned more to personal repentance, inward regeneration, and to the New Covenant to be written upon the fleshly tables of their hearts.

(1) Skinner, John, Prophecy and Religion. p.334.

2. His attitude towards the priesthood and the temple. From the very beginning of his ministry he sternly denounced the priests in the temple, who, after they took charge of the law, became more domineering and overbearing than ever. He considered the temple the House of Jehovah and its defilement and desecration hurt him keenly.

3. His teaching concerning God and the individual. Jeremiah pictures God as the Living God who talks with him as one man to another. God is continually watching and is always ready to guide the nation and individuals. God has personal intimacy with man, knows his heart, and enters into personal fellowship with him. Therefore Jeremiah feels it his duty to intercede with God for his people. However, this intimacy does not detract from his lofty conception of Jehovah who is a God of love.

4. His idea of prophecy. No other prophet had such a high conception of prophecy as does Jeremiah. His call to become a prophet did not come from a natural tendency. His sensitive nature rebelled against it. Nevertheless he cannot resist the call. A consuming fire within compells him to obey. He would have tried to conceal himself from God, but he could not (23:24). Then, too, the dignity of the prophet's office appeals to him in his better moments. (15:19). He much prefers to be a prophet of Jehovah to anything else, for that

meant he would be in ultimate personal relationship with God and that was his greatest desire of life. He regarded himself "a prophet to the nations", (1:15), and an intercessor for his people (7:16; 10:23; 15:11etc.) Like those before him he had to contend with false prophets. (28:2). And people laid snares for him with the view of entrapping him in his speech. (18:18; 20:10). He speaks of the prophets before his time (6:17), defines their message (28:8), and evidently regarded them as having formed a continuous line from the time of Moses down. (7:25).

5. His attitude towards Israel. Jeremiah occasionally distinguishes between the two kingdoms, Judah and Israel. And of the two his preference seems to be the latter. "Backsliding Israel hath showed herself more righteous than treacherous Judah. (3:11). In 23:13-14 the same idea is implied. And in 31:2-5, 15-22, Jehovah is pictured as pouring forth his love upon the exiles of the northern section, assuring them of his mercy and their restoration to Israel. But generally Jeremiah treats Israel as a unity, which is the people whom he addresses, the people of Judah. He assumes and asserts their special relation with Jehovah. He adopts Hosea's figure of Israel as a wife, who has become unfaithful (Chapters 2-3). Nevertheless, he believes the people of Israel have a divine purpose in the world and therefore their restoration was a necessity.

6. His idea of religion. It is here that Jeremiah made his greatest contribution. He found a New Covenant which would not be written on tables of stone like the covenant of Moses but it would be written in the hearts of men. This resulted in a deeper view of sin and in a more individual conception of religion. Sin was in a sense foreign to human nature, but repeated yielding to it made it second nature. Hence a complete change of heart was needed. Nothing else would satisfy the demands of Jehovah. And this was not a mere theory. It was an expression of his own personal experience. In him prophecy and piety were fused together. By his life of self-sacrifice and suffering he became a prototype of the crucified Christ.

7. His idea of the future. The dominant note of Jeremiah's ministry was the fact that the nation was doomed to destruction. Nevertheless he believed firmly in the return of the people from captivity. He predicted that Judah's people would be in exile seventy years (25:11; 29:10), and during the siege of Jerusalem he gave practical expression to his belief by buying a field in Anathoth. The belief in a future Messianic ruler of the line of David is slight. In 23:5-6, he predicts the reign of a Davidic king whose name shall be "Jehovah our righteousness", and under whom Judah shall be saved and Israel shall dwell in safety.

PART II.

THE TRANSITIONAL PERIOD FROM JEREMIAH TO JESUS.

Chapter I. Babylonian Supremacy and Its Effect on Judaism.

Before proceeding to a study of the features of the life of Christ in comparison with that of Jeremiah, we shall need to survey briefly the transitional movements that lead from the time of Jeremiah to the time of Jesus. We shall do this with utmost brevity as being but incidental to our main study.

The destruction of Jerusalem by the Babylonians, with it the destruction of Judah, occurring about 586 B.C. divided the Jews into three sections: some remained in Judah, many fled to Egypt, while others were carried in exile to Babylon. The results were momentous in every way. It marked the final overthrow of the old kingdom and the gradual rise of that new important factor known as Judaism. Scattered far and wide the Jews were in great danger of being completely absorbed in the heathen world but instead they withstood all the disintegrating forces of the ages and were bound more closely together. At first it was difficult for them to recover the shock of having no national home and they lived in their memories of the past.

Those who remained in Palestine were for the most part, the inhabitants of the villages and towns

scattered around Jerusalem. They were in main poor and lacking in aggressiveness. They were subjected to severe persecutions by malicious foes. Foreign settlers came in from every direction and in time intermarried with the Hebrews and turned them into idolatry. Nevertheless, they were important factors in the re-establishment of the Hebrew people.

The Jews in Egypt were chastised by Jeremiah for worshiping the Queen of Heaven and falling away from Jehovah but recent discoveries indicate that they built temples to Jehovah far up the Nile and possibly in various other places. They seem to have enjoyed great privileges, and became skilful tradesmen.

The Exiles in Babylon were the wealthiest and most intelligent of the Hebrew race. Babylonia was a great commercial center which offered great opportunities too strong for the ambitious Jews to resist. Therefore, in Babylonia as in Egypt they abandoned their agricultural pursuits and became traders. The chance for commercial enrichment and power, the splendor of Babylonian ritualism, the magnificence of their idolatries and the general grandeur of the nation itself would ordinarily have lured a captive people away from their racial gods and their racial habits. But while some of the Israelites were affected in this way yet the main result of life in Babylonia was to

build the people of Israel into a new unity, to inspire them with a new racial and religious loyalty, and particularism which has preserved and kept them a peculiar people to the present day. The leader par excellence in this critical period of transition was the prophet Ezekiel. He it was who became their prophet, their pastor, their political inspirer and their priest, all in one. In the midst of an idolatrous, profligate and polytheistic people he brought Israel to the conviction of the superior worth of their own monotheistic faith, of the ethical superiority of their own laws, and of the cleanlier type of life fostered by their own requirements and ritual. Moreover, the words of the prophets of the past whom Israel had failed to heed, now became significant as the warning and words of God. To restore the faith of an exiled and despondent people and to knit them into a new and abiding unity, Ezekiel established places of prayer and instruction which developed later into the well-known synagogue system; edited and caused to be read the laws, records, and prophetic writings; re-enforced the requirements of circumcision, Sabbath observance, and ceremonial holiness; framed new and needed laws for their guidance; inspired them with the hope of the future restoration of the nation in Jerusalem and actually made plans for the rebuilding and reorganization and the

future ceremony of the New Jerusalem.[1] Doctrinally he emphasized the transcendent holiness of Jehovah, the personal moral responsibility of the individual, the legalistic basis and structure of the religion of the nation, and their Messianic particularism. That is to say, the religion of personal piety, which we found in Jeremiah turns in the hands of Exekiel into a religion of individual responsibility and national particularism.

(1) Ezekiel 11: 16 --- 24:1-14.

Chapter II. The Persian Period.

The Babylonian empire, however, did not last forever. In 538 B.C. Cyrus captured Babylon and the rule of Persia began the greatest world empire up to that day. Unlike the Babylonians who attempted to maintain their sway by deportation and exile, the Persians attempted to build an empire of loyal subjects. They were loyal because they were well treated and satisfied. The Jews were still a broken-hearted people, and despite the permission of Cyrus only a few returned to Judah, and Jerusalem still lay in ruins. The history of this period is difficult to entertain. According to the reports in Ezra and Nehemiah those responsible for the rebuilding for the rebuilding of the Temple were the returned exiles from Babylon; but according to the facts of history as narrated by Kent:

> "If there was a general return of exiles from Babylon, it certainly did not come until after the walls had been rebuilt under the inspiring leadership of Nehemiah. The Jews to whom Haggai and Zechariah preached, and who rebuilt the second temple, were the people of the land who had survived the destruction of Jerusalem, or else had returned from their temporary refuge on the borders of the land of Egypt." (1)

After a successful reign, Cyrus died in 529 B.C. leaving his vast empire to his son, Cambyses, who was not as wise as his father but inherited his love of conquest. He was especially interested in a conquest of Egypt. But after a campaign in the Nile Country, he committed suicide

(1) Kent, C.F. Makers and Teachers of Judaism - p. 40-41.

because he heard of someone attempting to seize his throne. Darius, a Persian noble, was then made king. During the first two years of his reign, many revolts broke out but he was able to subdue them in succession.

It was while these rebellions were at their height that Haggai made his appeal to the Jews to rebuild their temple. They responded at once and in October 520 B.C. work was begun on the temple, which was a significant factor especially for the Jews of Palestine. For all Jews it was a common assembling place, where Jehovah was being worshipped in His former place of abode. It made possible a revival of ancient religious customs and furnished a center about which grew up an elaborate ritual and a body of laws which finally became the characteristic principles of Judaism.

The work of Haggai was advanced and supplemented by Zechariah, who encouraged his puzzled people by telling them that Persia's downfall was inevitable, that the temple would be safe even without walls, that Zerubbabel would be crowned king of the Jews. He would reign according to Jehovah's will and other nations would be so impressed by their peace and prosperity that they would come to Jerusalem from all parts of the earth to seek the favor of Jehovah and would ally themselves with Him. That is to say, Haggai and Zechariah,though inferior in insight and ability, are nevertheless lineal descendants of

Ezekiel in that they reassert his doctrine of Israel's national particularism with Jerusalem as their capitol and the nations of the world their subjects.

Regarding the seventy years following the rebuilding of the temple in 516 B.C. to 445 B.C. the Biblical historians are silent. During the latter part of his reign Darius had undertaken a conquest of the western world. Under Xerxes, his son, the Persian forces were forced back and Persia's downfall was evident.(1) In 486 B.C. Egypt rebelled and was immediately suppressed. During this time the Jews were a plundered, persecuted people. Their restoration hopes were blighted and left them in deeper discouragement than before. For the faithful few who were able to rise above the obstacles which confronted them was the hope revealed in Deutero-Isaiah. He has a voice of sustained hope for his people. From the four corners of the earth the exiles will be gathered to Jerusalem. All evil will be removed; there is to be no more violence, desolation, nor destruction in the land; suffering will pass away; Jehovah is to be the everlasting light which will cure all ills. Israel has received double portion for all her sins, henceforth there is laid up for her restoration and joy that shall know no end. Jehovah himself will do this in the splendor and wonder of his might. Here the implications of Jeremiah's religious faith are carried out to the widest and

(1) Kent, C.F. Makers and Teachers of Judaism p. 60

most universal reaches. Not Israel alone but all the nations of the earth shall know Jehovah, and own his sway and share in his salvation. Indeed, Israel will be his messenger, his Servant, his Evangel to the saving of all the ends of the earth.

It is in this connection that he develops the most profound philosophy of suffering the world has yet known save for the meaning of the suffering of Christ. The Suffering Servant was not only to be the light of salvation to the ends of the earth, not only did he labor in vain, not only was he smitten and persecuted; he gave his life as a sacrifice for others and gave it willingly. "He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah hath laid on him the iniquity of us all." (Isaiah 53:3ø6). We shall find later that it was of this well-spring of spiritual insight that Jesus drank and drank deeply to the deeper satisfaction of his own soul and the lofty victory of his redemptive life.

In Malachi and Job are revealed evidences of doubt concerning the suffering of the righteous. The old dogma that the good would be rewarded by prosperity, and health, and the wicked would not be prosperous, was questioned in face of the fact that many who had lived faithful to the law were forced to suffer misfortunes of all kinds. They resulted in a higher conception of Jehovah and a faith which comes through personal experience. The ideals of Jeremiah, having been forgotten long years ago are here rising to the surface for consideration and acceptance.

The rebuilding of the walls of Jerusalem under the leadership of Nehemiah prepared the way for the revival of the Jewish State. Nehemiah brought about a close relationship between the exiles and those in Palestine, and emphasized patriotism, self-sacrifice and devotion to the service of Jehovah, which made a lasting impression upon his people.

More and more the life of the people was centered about the temple. The numbers of priests and Levites was greatly increased. The law was a source of joy and everything turned to the assurance of rigid enforcement of its regulations. The high priests became the highest court of appeal in both religious and civil cases. Sometime in this period came the division between the Jews and the Samaritans, which steadily widened during succeeding years until it was beyond healing.

Thus we see that by the end of the period of Persian rule a double movement is noticeable in Israel; one a spiritual, ethical, universalistic tendency taking its rise in the spiritual fashion in Jeremiah and finding its loftiest expression thus far in the universal idealism of Deutero-Isaiah, the other a legalistic and particularistic tendency, taking its rise likewise during the lifetime of Jeremiah in the Deuteronomic reform as well as in his own individualism, passing through a larger emphasis and articulation at the hands of Exekiel and establishing itself in Jerusalem under the leadership of Ezra and around a new canonization of the law. This new legalism received its severest testing during the succeeding period of Greek control.

Chapter III. Judaism During the Period of Grecian Supremacy.

This period began with Alexander's conquest of Palestine in 332 B.C. and extended to the Maccabean struggles in 168 B.C. In each country he conquered Alexander usually succeeded in Hellenizing the native peoples. Greek cities were founded throughout his empire. His greatest piece of constructive work was Alexandria in Egypt. The Jews lived in the northeastern section of the city under the rule of their law. While they remained loyal to the Jews in Palestine and to their law, they were greatly influenced by the Greek ideas and civilization. While Alexander was building his magnificent city and was trying to get control of Egypt, the Ptolemies succeeded in maintaining their authority and controlled Palestine.

After the death of Alexander, three rivals struggled for the territory conquered by him: Ptolemy in the south; Antigonus, who became master of Asia Minor and northern Syria; and Seleucus, who controlled the Tigris-Euphrates Valley. After the battle of Isus in 301 B.C. the power of Antigonus was broken and Coele-Syria was given to Ptolemy, but Seleucus and his followers tried to gain it from Egypt and practically succeeded

for a time. In 295 and in 219 they had control of Palestine, but during most of this period it was under the Ptolemies, whom the Jews preferred. Seleucus Nikanor transferred the capitol of his empire to Antioch, which attracted Greek and Jewish population,and under Antiochus the Great, in 198 B.C., it secured permanent control over Palestine. The Ptolemies made several attempts to win their lost province back, but Palestine remained under Syrian control. In the meantime, Greek culture and vices were influencing the character of the Jewish rulers.

Freedom of thought and speech had always been a characteristic of Israel's life. During the Greek period this sense of liberty was increased, which resulted in several forms of thought. The most familiar and most easily understood is the ritualistic type, which is represented by the Chronicles. For him all life centered about the temple and its services. He turned to the past traditions regarding the temple and the keeping of the law, in which was found relief from the capriciousness of the age.

Closely related to the ritualists were the legalists, who fixed their interests upon the study of the law and the teachings of the earlier priests. They considered the law a complete guide to conduct as it

contained Jehovah's message to his people. They emphasized the demands of the law which must be obeyed regardless of opposition and bitter persecution. In many of the Psalms is reflected the living force of the people: over all stands Jehovah protecting his people. They predict the time when all, the rich and poor, and Jew and Gentile shall be united in loyalty to Jehovah, the highest conception of the kingdom of God, which is the foundation of Jesus' teaching.

As the law gained greater prominence in the life of the Hebrews many began to devote themselves to its study and interpretation. They not only copied and guarded it, but interpreted it by making applications to every-day problems. Among these scribes was Ben Sira who taught the people to consider God as being personally interested in the experiences and life of each individual. He taught loyalty to God and faithfulness to every duty. He also urged justice to all and consideration for the poor and suffering.

Chapter IV. Judaism under the Maccabees.

Under the supremacy of Antiochus Epiphanes (175-164 B.C.) the Jews were severely persecuted. As a youth he had been educated in Rome and had an increasing hatred for all that was Roman. When his brother died he usurped the throne of Coele-Syria and began the realization of his chief ambition - to Hellenize all his subjects. He began with the seizure of Jerusalem, the tearing down of its walls, the fortifying of its citadel, with Syrian soldiers, and the slaughter of all who opposed his demands. Temple service was stopped, heathen altars were set up and the swine's flesh offered as sacrifice. Many yielded to his demands and some were martyrs to the cause, but at last some decided his merciless persecutions could no longer be endured and a revolt was begun.

This revolt was started by an aged priest, Mattathias of Modin. He had been asked by an official to offer swine's flesh as a sacrifice. Offended by such sacrilegious demands he slew the official and the apostate Jew who was about to fulfill the order. (I Mac. 2:25) He fled with his numerous followers to the hill-country, where he spent the remaining years of his life destroying the Greek altars which had been set up by government offi-

cials. Fortunately he had five sons to support him. The third son soon proved himself such a capable military leader that Mattathias planned that Judas should assume leadership when he died.

Judas Maccabeus was a man of great courage and skill. Again and again he defeated the strongest and largest Syrian armies with an untrained unorganized band of fugitives. On every battlefield the Syrians outnumbered the Jews six to one. The Jews were filled with the enthusiasm of their religion and won miraculous victories over the armies of Antiochus. Judas restored the temple and its service and won, forever, freedom of worship for the Jews.

> "In brief (1) he taught them to fight for their rights; (2) he helped them to save their law and traditions; (3) he secured for them religious freedom; (4) he restored many of the Jews of the dispersion and thus prepared the way for the consolidated kingdom which later rose with Jerusalem the center; (5) he inspired his countrymen with ambitions for political independence; and (6) he set them a noble example of courage, patriotism and practical piety. While measured by the higher standards of a later day Judas is not without his faults, yet he is unquestionably one of the great heroes of Israel's history and an example to all of unselfish and devoted patriotism."(1)

While there were numerous dissensions in the Syrian Court, Jonathan, a brother of Judas, was making great strides toward political freedom. He and his followers had been permitted by Demetrius I to settle

(1) Kent, Charles Foster, Makers and Teachers of Judaism. p.230.

again in Judea and to rebuild the fortifications of Jerusalem. Later he was made chief priest under Alexander Balas and was appointed governor of Judea. At last the coveted prize was won. The Jews were to have the political freedom under Jonathan, for which they had struggled under Judas. Soon, however, Jonathan was slain by Tryphon who was trying to obtain the Syrian throne. But Simon, the eldest of the sons of Mattathias, still remained to assume the leadership of the Jewish race.

Simon had been known far and wide for his wisdom and courage. He secured a promise from the Syrian kingdom to free Judea from all taxes. He however sent an embassy to Rome to strengthen his position. He was made high priest and was a king in everything but name. In many of the later Psalms is a prevailing note of gratitude for Jehovah's deliverance of his people from their enemies. The fear of danger bound the Jews together as they had not been since the exile. The priests had ceased to teach and attended strictly to their duties at the altar and the Scribes became the true teachers of Judaism.

When Simon was murdered by his son-in-law the last of the Maccabees was taken. But Simon's son, John Hyrcanus, was given control of Judea. He employed

foreign mercenaries to carry on his campaigns. When he had destroyed the Samaritan temple on Mount Gerazin, he compelled the Edomites to give up their religion or go into exile. Then he attacked Samaria which fell at the end of a year's siege. The inhabitants were sold as slaves and the city left in ruins.

Many of the Jews objected to a high priest whose chief ambition was conquest. They gradually withdrew their allegiance from the powerful group which had appeared during the Maccabean age under the name of Pharisees. From the time of John Hyrcanus the Maccabean rulers were opposed by this Pharisee group. As a result they turned to the other group, the Sadducees, which were henceforth allied with the reigning party. In this manner the Jewish State was divided within itself.

Aristobulus, who succeeded John Hyrcanus, proclaimed himself king and seized by conquest a part of Iturea, which was later known as Galilee. It was occupied by a mixed Syrian andGreek population. By some plan of colonization many Jews went to Galilee to live. From that time on it was closely connected with Judea.

We have noted from the beginning of the period of the exile different currents of thought among the Jewish people. As a result of the prophets' influence upon their thoughts there had been developing the idealists and the legalists. In the Greek period the

Chronicler and some of the psalmists with their devotion to the temple and its services were paving the way for the later Pharisees. Ben Sira with his devotion to the Scriptures and great admiration for the high priests was an earlier type of the Sadducees. The persecutions of Antiochus Epiphanes developed these parties. Those who followed Judas in the struggle to restore the temple and its service were precursors of the early Pharisees. The word "Pharisees" means separatists and was first used in the days of Jonathan. The Sadducees were the high-priestly, aristocratic party who were in sympathy with the Maccabean nobles. In addition to these there were those who were apposed to moral corruption. They were really extreme Pharisees, known as Essenes.

The Pharisees were originally not a political but a religious party. In politics they were conservatives and in religion they were progressives. They did not believe in national expansion and they regarded alliances with foreign nations as disloyalty to Jehovah. They were devoted to the law but believed in adapting it to the practical problems of every day. They believed Jehovah was the guiding force of the life of the nation and of the individual. They accepted the new belief in immortality but also clung to their belief of a bodily resurrection. They also held to the Messianic hope which became more and more prominent in the Roman period.

The Sadducees were few in numbers compared with the Pharisees. They represented the old priestly aristocracy and the Maccabean nobles. They depended for their authority on their wealth, their inherited prestige and their support of the throne. In reality they were a political rather than a religious party. They had the riches of the temple at their command and were inclined to indulge in luxuries and amusements condemned by the stricter Jews. They wished to do away with Jewish regulations which made them a peculiar people. They were conservatives in religion, especially in regard to the temple. They stood firmly on the early scriptures. They were of all classes most open to Greek and heathen influence.

Josephus and Philo give elaborate accounts of a sect or monastic order called Essenes, who lived for the most part in celibate communities into which members were received after a time of probation and taking a solemn oath.(1) They observed strict rules of purity, common daily labor, mostly agricultural, and common meals. They practiced humility, fraternity, and practical charity. In belief they were idealists. They believed in the invocation of the sun, placed special emphasis on ceremonial cleanliness and made a distinction between soul and body. They had no direct political

(1) Jos. Ant. XVIII: 1, Philo On The Virtuous Being Free 12. p. 523.

influence. We can here see that many of their ideals were similar to the teachings of John the Baptist and Jesus. The fundamental difference between Essenism and early Christianity was that one sought perfection apart from life while the other sought perfection in closest contact with life. Josephus numbers the Essenes at one time about 4,000, but they soon disappeared.

Those Jews who had remained outside of Judea had met with unusual consideration, particularly in Antioch, Asia Minor, and in Egypt. Many of them had become very wealthy and had built temples in their sections of the cities. The Hebrew scriptures were translated into Greek in order to furnish Greek persecutors the best possible answers to their charges. During the years immediately preceding the Christian era the Jews of the dispersion, especially those of Egypt, were constantly persecuted. Out of this persecution came numerous books, of which the most important is the Wisdom of Solomon. It was written to show Isarel's faith embodied the noblest doctrines of the Greek philosophers and to furnish the Jews of the dispersion a basis for their thought and practice. It contains the earliest references in Jewish literature to a personal devil. It teaches the immortality of righteousness and consequently the immortality of the individual. God is pictured as a lover of men, and a moral spirit in all things, thus uniting the best of Judaism and Hellenism.

After Aristobulus died, his oldest brother Alexander Janneus was made king. He was selfishly ambitious, unscrupulous, vindictive and merciless. He wished to become an absolute despot, to break the power of the Pharisees and to extend the Jewish kingdom as far as possible. He accomplished all he hoped to do with exceedingly great loss to the Jewish people. His wife, Alexandra, followed him to the throne and attempted to restore the Jewish kingdom to its former place in power by placing the Pharisees in control. Immediately they took their revenge on the Sadducees who had supported Alexander's policy. They found an efficient leader in Janneus' younger son, Aristobulus. The older son, Hyrcanus, was indolent and inefficient so a struggle was engaged between the two, thus disrupting the Jewish state by a civil war.

This gave Rome a chance to intervene. Pompey had made a successful campaign against Pontus and Armenia in 70 B.C. Rome's policy was to conquer all of southwestern Asia as far as the Euphrates. In the spring of 63 B.C. Pompey defeated Aristobulus which put an end to the independence enjoyed by the Jews since 165 B.C.

This century had left a deep impression on the Jews. Henceforth the Jews throughout the world looked to Jerusalem as the political and religious capitol. They had greatly enlarged their intellectual vision and had

been influenced to adopt many Greek ideas. They turned more and more to the temple and its services. They believed in individual immortality and in a personal devil who was head of a demonic heirarchy which was opposed to the divine heirarchy whose head was Jehovah. They had enjoyed enough freedom and independence to make them look forward to a Messianic king.

Chapter V. Judaism Under Roman Supremacy.

Rome's policy was to give the Jews as much freedom as possible and yet to hold them in complete control. The first twenty-five years of Roman control was a period of continuous struggles at the end of which Herod was made king of the Jews. Herod was energetic, strong, shrewd and skilful. He was a tyrant with uncontrolled passions. He was loyal to Rome regardless of the cost. In order to secure public approval he built great public buildings in all of his prominent cities. He preserved the Jewish religion as far as possible and imposed taxes upon all the Jews for the temple. He maintained peace and prosperity despite many of his unpardonable crimes.

That he might not be an object for suspicion among the Jews he began to build a new temple for the Jews in Jerusalem. It was begun in 20 or 19 B.C. and was not entirely completed until a few years before its destruction in 70 A.D. The temple itself was not one large building but a group of buildings, courts and open porches. The sacred heart of it all was the House, entered from a porch at the east and having two divisions, the Holy Sanctuary and the Holy of Holies, which was screened and was only opened once a year on the Day of

Atonement, when the high priest entered. In the Holy of Holies was the great stone on which the ark once rested. The Holy Sanctuary contained the altar of incense with the tablet of showbread on the north side and the golden candlestick on the south. In front of the House, in a court only for priests, stood a large stone altar for burnt offerings,and toward the south an immense brass basin which was filled every morning with water. In this Court of the Priests animals were prepared for sacrifices. Surrounding this court, with its main entrance on the east, was the narrow Court of the Men of Israel, where the men might stand and share in the service; east of this was the larger Court of the Women, which was used by both sexes and it also contained special rooms for lepers, Nazarites and others as well as the money-boxes. This part of the temple was so sacred that no Gentile could enter it without penalty of death, which was the only penalty Jews might execute without Roman permission. Enclosing this part was a great court open to visitors of any race and hence was called the Court of the Gentiles. Here sacrificial offerings were held for sale and here were the money changers' tables which Jesus cast out because they were making a house of prayer "a den of robbers". (Matt. 21:12ff). Surrounding the outer limits of the Court of the Gentiles were broad

covered porches which were convenient meeting-places and shelters in time of storm.

The temple and worship were under the care of the priests and their assistants, the Levites. Many of these lived in Jerusalem and its vicinity and the rest were scattered throughout Palestine. They were divided into twenty-four groups, each of which was on duty for a week. In charge of all was the high priest, who formerly held this position for life but was now appointed and removed at will by Herod or the Roman officials. The priests were supported by certain tithes, offerings, and parts of offerings. They were kept busy from sunrise to sunset by the morning and the evening sacrifices offered for the whole nation and the constant succession of sacrifices offered by individuals. On fast days the crowds and the activities were greatly increased. There were three great annual feasts which all Jewish men within fifteen miles of Jerusalem were obliged to attend. Besides these came great numbers, including women, from all parts of the world. These three great feasts were the Passover, Pentecost and Tabernacles.

The ancient Jew considered his temple a reverent place of worship but to us it would appear almost the opposite, especially those parts where they bought and exchanged sacrifice offerings and prepared the

live animals for the altars. However, some devout Jews in the time of Christ failed to find God in such magnificence and elaboration, hence many turned to the synagogue as a place of true worship.

The synagogue, which originated in the Babylonian exile, increased in popularity until at this time there was one or more in every city and town in Palestine; and many were to be found elsewhere if there were enough Jews to build one. The presence of ten men was required for a properly conducted service. The synagogue building was cheap or costly according to the means of the worshippers. It was so built that the people might face Jerusalem during the services. Before them at the end of the building was a chest or closet containing the rolls of the Scriptures, each in a linen case. In front of this ark was a curtain and before it a lamp, always burning. Next were the seats for the elders and the Pharisees, who sat facing the congregation, then was the reading desk on a raised platform.

The local sanhedrin controlled the synagogue and determined who might share its privileges and who were to be cast out, a bitter punishment which made one a civil and social offender. The sanhedrin likewise appointed the special officers of the synagogue, which were:

1. The ruler of the synagogue, who had general supervision of the building and its services and selected those who were to take part in the services;

2. The chazzan or attendant (Luke 4:20) whose duties were to care for the sacred book and building; to administer scourgings and probably was the village school-master;

3. The almoners, who collected and distributed alms.

Services were conducted each Sabbath day and on each feast day, less formal services were held on Sabbath afternoons, Mondays and Thursdays. The order of service was much as follows:

1. The Shema was repeated in unison with certain benedictions preceding and following;

2. Prayers with responses by the people, all standing.

3. Scripture reading by someone selected by the ruler. The lessons were first from the law and then from the prophets. The reading was in Hebrew but accompanying it was a translation into Aramaic.

4. An address by some person or persons selected by the ruler. The readers stood and the speakers sat. (Luke 4:20)

5. Benediction by a priest if one were present, if not it was a prayer.

The synagogue was the real center of Jewish religious thought and life. Where there were Gentiles, they also were attracted to its services. It gave Jesus and his early disciples a preaching place and its service was a model for primitive and modern church worship.

After the death of Herod the Great in 4 B.C. Palestine was divided into three sections. The eldest son of Herod, Archelaus ruled over Judea, Samaria and Idumea; Herod Antipas had control of Galilee and Perea, and Philip was given the territory east of Upper Jordan. Archelaus' territory was the richest, but he was barbarous and tyrannical and was consequently dismissed in 6 **A.D.** Quirinus was then sent to Judea to take a census of the population and to make an appraisal of the property for taxation. On account of their traditional superstition concerning numbering the people, the Jews resented this census which was probably the first taken by Roman officials. They also believed it was further evidence of subjection to the hated heathen. The strongest resentment of this tax found expression in a party known as Zealots who arose in Galilee and spread throughout Judea. Their motto was: "No Lord but Jehovah; no tax, but that to the temple; no friend but the Zealot." Their ambition was to throw off the Roman yoke.

Under Herod Jerusalem had been made into a city

of marble palaces and large public buildings. Although Caesarea was made capitol, when Archelaus was dethroned, Jerusalem still held her old position of prestige. The Romans tried to give as much freedom as possible in their treatment of the Jews, lest they stir up religious prejudices, therefore the image of the emperor was not put on coins circulated in Judea, Roman standards were kept outside of Jerusalem, the Sabbath Day was regularly observed, and the Jews were permitted to slay any foreigner who dared enter the inner precincts of the temple court. They were under the immediate direction of the emperor through a procurator or governor, chosen from the military class, who reported to the emperor.

These procurators had various duties. They were to maintain order, administer the government of the province with the support of auxiliaries of soldiers, to supervise the collection and disbursement of taxation and to administer justice in all cases involving Gentiles. Ordinary Jewish cases were tried by the local sanhedrin or referred to the national sanhedrin at Jerusalem while questions involving Jews and Gentiles were decided by the procurator or his representatives. In ordinary cases he was the court of final appeal but the Roman citizen had the right to appeal to the emperor.

The Jewish Sanhedrin at Jerusalem first came

into prominence during the Maccabean struggle and was a successor to the older Geronsia, the assembly of the elders. Its chief duty was to administer the Jewish law, which meant the administering of civil law in Judea only, and criminal, moral and religious laws which extended to the farthest bounds of the Jewish world. It also enacted laws, collected the Roman tax in Jerusalem and Judea, and acted as the city council of Jerusalem. It had seventy-one members, at the head of which was the chief priest. Vacancies were filled by the Sanhedrin itself while new members were chosen from the leading Jewish families. Though there were some Sadducees the Pharisees had a majority of members.

For some time it seemed difficult to secure a procurator who could remain in office. Caponius was procurator from 6-9 A.D., Ambivius from 9-12 and Rufus 12-14. Very little is known concerning their administrations. Gratus was appointed by the Emperor Tiberius in 14 A.D. He deposed Annas, the high priest, and appointed his own son Eleazer, later Simon, and then Caiaphas. The Zealots kept the people in a continual ferment. Pontius Pilate was appointed governor in 26 A.D. He was in continuous difficulty because he failed to understand the Jews; he stirred up their prejudices and displayed his weakness by yielding to their demands. He attempted to bring Roman flags into Jerusalem by night and set up certain

votive shields in the temple, which was condemned by the emperor when he was petitioned by the Jews. He also attempted to bring water to Jerusalem by an aqueduct. But he was finally dismissed because of his cruel treatment of certain Samaritans who attempted to follow a false Messiah.

Herod Antipas had a peaceful prosperous reign so far as political conditions were concerned. His people for the most part were Jewish colonists who loved liberty and were easily stirred to action but who were freer from heathen superstition and narrow fanaticisms than anywhere else in the Roman world. Hence Jesus turned to Galilee as the most promising field of his work. Herod Antipas rebuilt the first capitol, Sepphoris, and built a new, Tiberias, on the western side of the sea of Galilee; he re-named Bethharan Livias, and built the Castle of Machaereus at the extreme end of Perea. His character was such that Jesus called him a fox for he was sly, treacherous and insidious. He divorced his wife at the instigation of Herodias who left her own husband, Herod's half-brother, to share the throne with Herod.

Herod the Great's third son Philip was the best ruler of the three. He established a strong and equitable government. His chief aims were to develop the resources of his province and to conserve the cause of justice and the best interests of his subjects. He

established his capitol at Caesarea Philippi and built another Roman city, Bethsaida Julias, which with Capernaum and Chorazin was the scene of most of Jesus' public activity and the object of his saddest and severest denunciations.

At the beginning of the Christian era, Rome represented two prominent elements: the practical unification of the civilized world and the universal establishment of law and order. Her strength was accomplished by her geographical position, her strong military policy, her consideration of her local peoples, her well-built highways for trade and armies, her elevation of the barbarous peoples to civilization and by the beauty of Greek architecture. Her weaknesses lay in her despotism, in her corruption, and in her religious degeneracy. The priesthood preyed upon the masses, the worship of the emperor was taking the place of former cults and the religion of the East exerted a degrading influence.

The ethical and universalistic type of the Messianic hopes of the great prophets were almost forgotten. The Jews were looking for a king who would deliver them from the Roman yoke and give them forever the freedom which they enjoyed under Judas Maccabeus. However, there were many who believed in a supernatural kingdom, which would depend entirely upon the will of God. By some miraculous intervention God would set up a kingdom

by transforming the heaven and the earth and having all the righteous participate in the new Messianic Kingdom. He would destroy all the evil. This seems to have been the type of Messianism held by the Pharisees and Essenes. It was therefore widely accepted by Jews of the first Christian century. It was both a background and a barrier to all of Jesus' work. But back of it all was the significant force that God was working his plan not only as a God of power but also as a God of love.

PART III.

THE LIFE AND TEACHINGS OF JESUS.

Chapter I. Formative Influences and Early Life Of Jesus.

Like Jeremiah, Jesus was born in a time of political, social, and religious unrest. But while the Israel of Jeremiah's day was threatened by foreign enemies and by discord and apostasy within, it was moving steadily towards capture and exile; the Israel of the day of Jesus was a reconstructed Jewish community ruled over by the hated Herods in the employ of the imperialistic and ofttimes tyrannical Romans. How seething and many-sided the discontent was may be seen even by the few circumstances that are given us surrounding the birth and early years of the life of Jesus.

With the historical trustworthiness surrounding the birth of Jesus we are not here concerned, but the general ideals and expectations embodied in them throw light upon the general atmosphere into which he was born.

There lived in Palestine in the time of Herod the Great, Mary and her betrothed husband Joseph; also her kinswoman Elizabeth and her husband, the priest Zacharias. The genealogy of Joseph is given by Matthew and by Luke, the former tracing his line of descent to Abraham, the latter to Adam.

All these devout people were earnestly looking

for the coming of the Messiah. It was announced to Zacharias by an angel that his wife would give birth to the fore-runner of the Messiah, to be named John, and by angels to Mary and Joseph separately, that Mary would become the mother of the Messiah to be named Jesus. Mary went to visit Elizabeth and both expressed their joy at the good news and gave thanks to God for his kindness and love.

Upon the birth of John the Baptist, Zacharias lifted his voice in prayer and praise to Jehovah who had given his son to be the fore-runner of the Deliverer of the Jews.

Jesus was born in Bethlehem of Judea about 6 B.C. and was cradled in a manger as there was no room that night in the lodging house. According to the Jewish law he was circumcised on the eighth day and was presented to the temple within the period required. Then Mary and Joseph returned to Nazareth their home where Jesus grew to manhood.

As was the custom of the Jews, Mary and Joseph went every year to Jerusalem to the Passover festival. When Jesus was twelve years old he went with them and became so much interested in the temple and the famous rabbis that he remained in Jerusalem after his parents had started home. When discovering he was not with them, they returned to search for him they found him in the temple listening to the rabbis and asking them questions unusual

for a youth of his age. When his mother questioned him, he said: "How is it that ye sought me? knew ye not that I must be in my Father's house?" (Luke 2:49). He knew he was God's Son and felt he was at home in his "Father's house".

Aside from the facts related above we have no direct information regarding the early life of Jesus. But much may be inferred from his intense personal teachings and from the general knowledge of Palestine. We know that he lived in Nazareth of Galilee, situated near the great highways connecting the East with Egypt and the Sea.

> "The position of Nazareth is familiar to all. The village lies on the most southern of the ranges of Lower Galilee, and on the edge of this just above the Plain of Esdraelon. You cannot see from Nazareth the surrounding country, for Nazareth rests in a basin among the hills; but the moment you climb to the edge of this basin, which is everywhere within the limit of the village boys' playground, what a view you have! Esdraelon lies before you, with its twenty battlefields - the scenes of Barak's and of Gideon's victories, the scenes of Saul's and Josiah's defeats, the scenes of the struggles for freedom in the glorious days of the Maccabees. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there Carmel and the place of Elijah's sacrifice. To the east the Valley of Jordan, with the long range of Gilead; to the west the radiance of the Great Sea, with the ships of Tarshish, and the promise of the Isles. You see thirty miles in three directions. It is a map of Old Testament history.
>
> "But equally full and rich was the present life on which the eyes of the boy Jesus looked out. Across Esdraelon, opposite to Nazareth, there emerged from the Samaritan hills the road

> from Jerusalem, thronged annually with pilgrims, and the road from Egypt with its merchants going up and down. The Midianite caravans could be watched for miles coming up from the fords of Jordan; and, as we have seen, the caravans from Damascus wound round the foot of the hill on which Nazareth stands. Or if the village boys climbed the northern edge of the hollow home there was another road within sight, where the companies were still more brilliant - the highway between Acre and the Decapolis, along which legions marched, and princes swept with their retinues and all sorts of travellers from all countries went to and fro."(1)

Here in Nazareth Jesus grew to manhood and received his preparation for his life work. The father of the family disappears from the story and we see a household - a widow with five sons, Jesus, James, Joses, Judas and Simon, and at least two, or more, daughters. (Mark 6:3) Jesus is her eldest son and is a carpenter until he is about thirty years old. (Luke 3:23) We can easily imagine Jesus assuming the responsibility of caring for his widowed mother and her children and learning valuable lessons for future use.

When we study the parables and other allusions we see the home as Jesus saw it in his mother's house. He pictures two women grinding at the mill (Luke 17:35), the heating of the oven (Matt. 6:30) kindled with"grass from the field". In the meantime the leaven is at work in the meal where the woman put it, and her son sits close by watches the bubbling mass - as bubble after bubble arises he thinks it is all bubbles. The bread was not all the

(1) Smith, G.A., Historical Geography of the Holy Land. pp.432-433.

children needed, they must have fish and other food. Then too they must have clothes. To be sure the peasant mother patched them again and again, but the time would come when there was nothing to hold the patch.(Mark 2:21) He pictures small houses (Luke 11:5-7) and how they are swept (Luke 11:25), particularly when a coin has been dropped and has rolled into a corner (Luke 15:8); and candles and bushels (Matt. 5:15) and beds and moth, and rust (Matt. 6:19) and many other things which show his keen observation of the common things of life and his ability to make use of them.

The carpenter shop was probably very close to the house. It is very likely that it was here Jesus began telling his stories and helping others; first to his own brothers and sisters, then to neighbors, who came for advice on a new house he was going to build, or to get the chest Jesus promised to have completed on that day.

Like Jeremiah, Jesus handles Nature with delicate skillfulness. He is just as faithful to living nature with the same love for the flowers, the trees, the birds, the beasts and the open country. He speaks of the sun which rises according to God's plan and the rain which He causes to fall: (Matt 5:45); of the lightning which falls from heaven (Luke 10:18), and flashes from east to west (Matt. 24:27), of the rainclouds which rise in the west and the south wind with its scorching heat (Luke 12:54f);

of the cloud-burst which causes floods (Matt. 6:24); of the wind which "bloweth where it will" (John 3:8). He speaks of the grain of wheat which bears fruit only if it falls into the earth and dies, (John 12:24); of the seed which will grow if it falls into good ground, (Mark 4:3ff). There is a mystery in the growth of the seed which springs up, "first the blade, then the ear, then the full grain in the ear (Mark 4:28); of the fruit which indicated by its quality the quality of the tree which bears it (Matt. 7:16); of the mustard which grows from its tiny seed to a plant large enough to shelter the birds (Mark 4:31; Luke 13:19); of the fig-tree, which if barren may be fertilized and made to produce fruit (Luke 13:8); of the grape-vine which may be improved by pruning (John 15:2); of the lilies of the field in their magnificent array (Matt. 6:28); of the reed that sways with the breeze (Matt. 11:7). He mentions the wisdom of the serpent, and the innocence of the doves, (Matt. 10:16); the foxes which have their dens, and the birds which have nests (Luke 9:58); the hen which gathers her little chicks under her wings (Luke 13:34); the ravens which are fed by God (Luke 12:24); the eagles which hover about the carcass (Luke 17:37); the wild dogs and swine, which trample everything under foot and sometimes attack man (Matt. 7:6); the sheep which know their shepherd and hearken unto his voice but fear the voice of the stranger (John 10:3-5); the wolf which frightens and scatters the

sheep (John 10:12; Matt. 7:15). What a wide range of observation! And what a keen sensitive temperament. From it all and in it all Jesus looked far into God's wondrous mind and methods. Again like Jeremiah he longed to go into the desert with his apostles and rest when the crowds continually pressed upon him during his busy days of ministry. (Mark 6:31)

We may likewise assume that Jesus received the same education as every other Jewish child, which began in the homewwhen he was five years old. His mother was his first teacher. She taught him the Shema, which is Deuteronomy 6 and 7. When he had learned these words, although he did not know their meaning, he was also taught to write them and learned the alphabet in this way. A little later she taught him the meaning of the Shema and told him stories of Israel's heroes, of which she had a great store. At the age of six he was sent to the synagogue where he was instructed in the law and the prophets. At the same time he was taught daily prayers and reading at home. The Jewish boy offered a prayer before and after each meal and was taught to give thanks to Jehovah upon his first glimpse of the rising sun. Every Sabbath he attended the services at the synagogue and after he was twelve years old he was permitted to accompany his parents in their annual visits to the Holy Temple.

Jesus spoke Aramaic at home but also had a reading acquaintance with Hebrew, which he learned from his instructors in the synagogue. Since he lived in a country where half the population was Gentile with Greek the prevailing language we may well assume that he could also read and speak Greek. When, at the age of twelve, he made his first visit to the temple at Jerusalem, he heard the disciples of Hillel preaching the ethical side of the law, while Shammai, one of the chief priests, emphasized the letter of the law and ceremonial rites. He then questioned their views and probably turned them over and over in his mind. But, as he further grew in knowledge, he found Hillel's philosophy more acceptable and stressed in his teaching, even more than Hillel, those principles of righteous living which come from the heart.

Jesus came in close contact with his neighbors as one naturally does in village life. He attended weddings and knew the usual celebrations which followed them. He dined with his friends, both rich and poor. He mourned with his fellow-citizens in the loss of loved ones. He was able to discuss the politics of the day, the latest oppressive tax, the revolutionary movements, as they became topics of discussion about the shop door. (Matt. 23:4)

Another practice which Jesus undoubtedly acquired in his youth was his habit of leisurely prayer on the hillside in darkness. There beyond reach of the cares of the

day and the interruption of various members of his family he related his soul to God, communed with Him and meditated often through the long night watches. If we look closely we find he prayed each time before he undertook a particular task (Luke 6:12) and he gave thanks to his Father for blessings he received. We know from our own experience that a real prayer is a strenuous task and can come only from a mind and heart continually in tune with the Infinite.

In all these elemental relations - with home, with friends, with work - which God has ordained as the means of making character Jesus grew. Plain daily life is a situation devised by God for teaching men how to love and use power, and in such a situation the character of Jesus was developed. In such a situation he was finding God. Profound awareness of God was possessing his soul - God the heavenly Father, so near him in his work, in wakeful nights when anxieties pressed in upon him, in peaceful nights when he prayed long under the stars; the Heavenly Father who gave the flowers their beauty, the birds their food, and noted the fluttering unfledged sparrow's fall from its nest.

> "In all these relations a vision of ideal life was forming in his mind. He saw life as it was and as it ought to be. He saw exactly what was needed. He thought long over the revolutionary plans and propaganda of Judas of

> Gamala or his successors. He watched young men of his own age leave home with the light of adventure in their eyes to conspire with the revolutionists. He saw a better way, a way that grew brighter and seemed always truer as he held it up before the Heavenly Father."(1)

While the Jesus of Nazareth was growing to manhood and preparing for his life work there was another who was also growing into the work of his life. This was John the Baptist, who came out of the wilderness to urge men to repent of their sins. We do not know much of his early life but it is supposed that, according to the prediction in Luke 1:15, "He shall drink no wine nor strong drink", he was to be under the Nazarites' vow. If he had any education, he received it from his study of the Scriptures, especially from Isaiah to which he refers again and again.

Just when John's teaching began we do not know. Luke states that "in the fifteenth reign of Tiberius Caesar - the word of Good came unto John, the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written of Isaiah the prophet." (3:1-4). The approximate date is about 26 A.D.

John's task, as he had assumed it from the prophets, was to proclaim the Kingdom of God was near at

(1) Bosworth, E. I., The Life and Teaching of Jesus. p. 58f.

hand and the coming of the Messiah. For centuries the people had been looking for the Messiah and the Kingdom of God which they thought would be political. John did not proclaim the arrival of a political kingdom but a spiritual kingdom arising from the purity of the hearts of men. John was also to prepare the people for the coming of the Kingdom and the Messiah. There had been a long period in which there was no prophet so many people were in favor of adopting John's teaching although the Pharisees refused to believe him. Everywhere the nation was stirred to thought, even publicans and Roman soldiers came to John asking what they must do. It was very difficult for the real Israelites with rows of heroes behind them, who had brought them out of distress, to feel that the coming of the Messiah would be any more than a blessing and only Gentiles need dread it. So like most pioneers in a great field, John aroused interest for a time but impressed only a few.

We do not know how long John had been preaching and baptizing when Jesus came to him. But, keeping in close touch with current topics as he did, Jesus must have known. John had been with him some time before he was baptized. John seemed to be surprised that Jesus would be baptized by him, therefore he recognized in Jesus one who was capable of doing a far greater work than he.

Although the report was cast abroad that John was

baptizing for the remission of sins we cannot believe that Jesus was baptized for this reason. He was affected by the moral earnestness of John's preaching, by his repudiation of the external forms of righteousness, which were prevalent among the Jews of this day, by his call to repentance and good deeds, and by his emphasis upon the baptism of the Spirit as the greatest gift the Messiah could bring. From his birth, Jesus had realized he should be the true Son of God and that he had a filiation with God. But the type of work he should follow was not revealed to him until he was baptized. Like Paul, Jesus suddenly realized as he came out of the water, the vocation God wished him to follow. It was this revelation which gave him his Messianic consciousness. He recognized himself, the special duty he had toward God and that he was the founder of His Kingdom. The temptation coming immediately after the baptism confirms the view that he received for the first time the revelation of his vocation when he was being baptized. No doubt he questioned himself as to whether he were really the One who was intended for this great work. Just as we ponder and meditate upon the possibilities of a new work so Jesus looked within to find characteristics of the Messiah.

Now what were the tests put to himself as Jesus surveyed the task before him? The Jews were waiting for a Messiah who could perform miracles. The rabbis in the temple were continually telling the joy of the Messianic

days of the future - trees would bear fruit all year and wine would be drawn from casks. Jesus wondered if he should be able to perform such miracles as they knew the expected Messiah could. Could he turn stones into bread? Would they believe him if he could not? How impossible it seemed yet - that was what they expected of the real Messiah. As he struggled and wrestled with these problems, he began to look beyond temporal things and realized that "man cannot live by bread alone but by every word that proceedeth out of the mouth of God". Why had he questioned his Father? Would he not give him such power if he needed it to demonstrate the meaning of the Kingdom of God?

With this problem solved, he began to wonder how he would prove he was the Son of God. He knew but how were his people to know? Should he fly on wings into the temple and proclaim himself the Messiah before the rabbis and the people? Surely that would surprise everyone and all would believe! But upon further meditation he recognized personal desires to become known generally in a short time and realized that the surest way of winning souls for God was by striving, teaching and preaching each day. He should accept the surest way and not attempt any quick schemes which might prove a disastrous failure.

The third temptation was not to test his ability as the Son of God but the character of the Kingdom of God.

The Jews were under the control of the Romans who were tolerant of them only as they found it necessary for peace. They were expecting an earthly King who would throw off this Roman yoke and set up a kingdom for Israel's people only. Was he, Jesus, the worldly king they were expecting? Should he take up shield and sword and go into battle for the restoration of the Hebrew nation? Could he then bring righteousness and peace in control? As each question framed itself in his mind he could see the demands the people would make of him. First one and then another would ask for certain concessions to be made, and how could he grant one without all? Would all the concessions, if made, be the best for a people anxious to live in the Kingdom of God? If he did this, he would be doing the will of the people instead of the will of God. These things were temporal, he could show the people the way to eternal life and joy. His mission was then fully understood. He realized that the doubts which were bound to arise could be eradicated by close communion with his Father. To be sure everyone would not believe he was the Son, but God would grant him power for sufficient evidence, and he would be recognized as the true Messiah when the truth of his teaching and preaching became known. As he thought over his individual problems he knew the futility of worry and decided to follow his Father and do His will in all things and realize that his"kingdom is not of this world".

Chapter II.. The Galilean Ministry.

In the meantime some of the Pharisees and Sadducees had presented themselves to John the Baptist at Bethany for baptism and had been rejected, which aroused their fear to such an extent that they sent a deputation of priests and Levites to learn what he claimed to be; they thought he might be the Messiah. When they approached him they abruptly asked him if he were a returned prophet or the Messiah, he informed them he was neither but was preparing the way of the Lord. When they asked him whence he had his authority to baptize he told them he baptized of water but there was One who was coming who would baptize of the Holy Spirit.

The next day Jesus appeared at Bethany where John proclaimed him the "Lamb of God that taketh away the sins of the world". (John 1:29). Within the next few days John had an opportunity to point him out to his disciples Andrew and St.John, who then began to follow the Master. They asked him where he lived and he answered "Come and ye shall see". (John 1:39) Then they followed him and were so much inspired by his words that Andrew found his brother Simon and told him they had found the Messiah. When Simon saw Jesus he, too, decided to follow him. On the following day he won two others. When he, John, Andrew and Simon

Were setting out for Cana, where they had been invited to a wedding, Jesus noticed another who seemed interested and invited him to join their company; which Philip gladly did. Farther on, they saw Nathaniel, who was likewise going to the wedding, sitting under a fig tree. When Philip would have quickly bade him join them Nathaniel, who had been studying John the Baptist's messages, would have rejected the opportunity but when Jesus called him an Israelite, he was so astonished he could not refrain from the realization that Jesus was the Messiah who would reveal to him "greater things than these".

At the wedding in Cana the wine supply was exhausted ere all the guests were served. Jesus' mother, who was also a guest, came to him with the news. At once Jesus began his inward struggle. Would he step forward and reveal his divinity by supplying wine for this wedding feast? Was that not a trivial deed to perform? He told his mother that his "hour hath not yet come". But as he weighed the matter, just as Jeremiah had reasoned with the voice of God urging him to proclaim himself a prophet, he realized he should perform this gracious act for his host and thereby establish faith in his new disciples. So he ordered the work to be done and the water in the water jars became wine. He had manifested "His glory".

After the wedding in Cana Jesus went to Jerusalem to participate in the Feast of the Passover. While there one Nicodemus came to inquire whence his authority to accomplish his deeds. But when Jesus explained, Nicodemus was not able to comprehend, even though he was one of Israel's great teachers, "Verily, verily, I say unto thee. Except one be born anew, he cannot see the kingdom of God."

When the Feast was over Jesus tarried a while in Judea to prepare his disciples for their work. Here the disciples baptized while John was also baptizing at Aenon, near Salim. Again questioned concerning his authority to baptize John again declared he was not the Messiah, but was preparing the way for him.

Jesus suddenly left Judea because he had heard the rulers were much perturbed to learn of John's continued ministry and he received word that John had been arrested by Herod Antipas, who hadbeen censored by John for enticing Herodias to leave her own husband to become the wife of Herod. Was that not a sign to Jesus that he also might be accused? And he had only begun his work! As he hastened northward he planned to pass through Samaria. The Samaritans were hated by the Jews whom they hated in return and slew Jewish travellers through territory, but the Master was not afraid.

After a two-days' journey he and his disciples came to Jacob's well near Sychar. While Jesus sat here to rest a woman came to fill her water jar, so Jesus asked her for a drink. During his conversation with her, he toldher he was the Messiah who could give her water from an everlasting spring. Just then his disciples appeared and were amazed that Jesus should talk with a Samaritan, much less a woman. But she disregarded their surprise and hastened to tell her people what she had heard. They spent the next two days with these Samaritans, who would have detained him longer but he was obliged to journey farther northward.

Although he knew what was in store for him in Galilee he felt there was a great work to be done. While stopping to visit friends at Cana a courtier came to Jesus and asked him to heal his child who was lying sick in Capernaum. Was the courtier in earnest or was this a trap set for him? Did people care only for his miracles and not for his message? But as he saw the sincere faith of the man he proclaimed that his son would live. When the man returned to Capernaum to find his son better he and his whole household were won for Jesus.

Jesus went on to the Lake of Galilee, where he began his Galilean ministry at Capernaum. Here he found many awaiting his arrival as they had heard of his work. Their townsmen John, Simon Peter, Andrew and Philip had

arrived before him and had spread the news of his acts at Jerusalem, Bethany and Sychar. Again he repeated his warning to repent "for the Kingdom of God is at hand". (Mark 1:15). When the four disciples were fishing and could catch no fish Jesus told them where to cast their nets and to their amazement they drew them in so full they almost broke. Then Jesus told them to follow him andhe would make them "fishers of men". Simon, Andrew, James and John all obeyed him and were prepared to carry on the work which he must leave to them in a short time.

One Sabbath day soon after he came to Capernaum, Jesus went to the Synagogue to teach. He spoke in a different manner than the Scribes, which impressed his hearers. In their presence he healed a demoniac which surprised them greatly. After he left the Synagogue that day he went home with Simon Peter where he cured Peter's wife's mother and many other townsmen who came to him. The next morning when Simon arose Jesus was not to be found. After searching some time for him, they found him in a quiet place where he had been communihg with his Father. They told him a great crowd was awaiting his return but he told them he must go on to other towns and give them the message which he had come to deliver.

While touring Galilee he cleansed a leper, which kindled the fire of opposition. He had warned the leper

to remain quiet concerning his healing but the joyful leper spread the news wherever he went. Everywhere Jesus went crowds followed him, which increased the perplexity of the Scribes and Pharisees. When he came again to Capernaum he healed a paralytic and surprised the people by dining with publicans and sinners when he and his disciples should have been fasting according to the law of the Pharisees. Jesus told them that there would be time for fasting when he could not be with them but they were not able to comprehend his meaning.

The Pharisees were so anxious to fulfill the letter of the law that nothing was done on the Sabbath which would suggest labor in any way. When Jesus and his disciples were going through the grainfields on a Sabbath, they plucked some heads of wheat and began eating. According to Pharisaic ideals they were desecrating the Sabbath. Jesus informed them that "The Sabbath was made for man and not man for the Sabbath". When he entered the Synagogue he healed a man with a withered hand, which seemed a further disregard for strict Sabbath observance.

By this time the Pharisees were so embittered they went out and with the Herodians made a plot against Jesus. But there seems to have been no serious movement on the part of those offended at this time. Nevertheless Jesus felt the necessity of training some who should be

able to carry on his work. What a disappointment he was experiencing! He had come on a great mission for his heavenly Father but he was thwarted in his attempts before he had scarcely begun. Was he not having the same discouragement as Jeremiah? He realized the magnitude of his work but with failure staring him in the face he dared to push on and prepare for the inevitable fall he must endure.

He selected twelve from these crowds and took them away to describe to them the kind of righteousness which would prevail in the Kingdom of God. He told them not to think he had come "to destroy the law or the prophets; I came not to destroy but to fulfil. For verily I say unto you, Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." (Matt.5:17f) He tells them that their righteousness shall supercede that of the Pharisees. He exhorts them to be unworldly, single-minded, free from anxiety, to have an uncritical temper, to have confidence in God's goodness and to realize that a blessed life is an enduring life.

While performing other miracles messengers were sent to him from John who was still in prison, to inquire if he were the Messiah. He told the messengers to report what they saw and heard.concerning his miracles. He then

paid a beautiful tribute to John by saying there was no greater. Then he pronounced woe unto all those cities which had not hearkened unto his message of repentance.

About this time Jesus felt the need of helpers so he commissioned the twelve to go out to satisfy the needs of those suffering in ignorance and to give them practical experience which they would need to carry on the work he was able only to begin. Their primary task was to preach although they might perform some acts of healing. He asked them to do their work simply and in the most direct way, to avoid unnecessary hindrances and to work only where conditions were favorable.

The news of the beheading of John the Baptist was to Jesus a sign that his activity in Galilee was limited. If Herod had put to death his Herald would he not put him to death if he had a chance? This realization may account for the fact that records are silent concerning the return of the disciples. Mark tells us they returned and reported to Jesus all they had done, then he took them away for a little rest and he prayed for the success that they had enjoyed.

But it was difficult for Jesus to withdraw from the curious anxious crowd. They followed him and begged him to preach to them and relieve their suffering. Seeing them as sheep without a shepherd Jesus began to teach them

of the coming of the Kingdom and their need for repentance. As the day drew to a close he thought it would be fitting that they eat together. Upon investigation, he and his disciples found there were only five loaves and three fishes in the multitude of about five thousand people. Somehow they were able to have a sufficient supply.

For some reason, after this Jesus hurried his disciples away, telling them he would meet them at Bethsaida. Then Jesus dismissed the crowd. The Gospel of John suggests that the anxious crowd attempted to make Jesus king, which might easily have been true since the people were eager to be released from the Roman yoke and who could more fittingly do this than the Great Teacher Prophet and Physician? At any rate, Jesus avoided a crisis by hurrying his disciples away and himself following soon after.

The disciples seem to have had an all-night struggle with the wind and the waves. With such difficulties, arose doubts and fears among them. But Jesus calmly quieted them by his consoling words of love "Be of good cheer. It is I; be not afraid." (Mark 6:50).

The attitude of the Scribes and the Pharisees was growing against him day by day and some of his disciples even were beginning to doubt him. If John be correct in his inference that they would have made Jesus

king, why would not the disciples have been discouraged? They were looking for one who could deliver them from their persecutions and here was One who had the opportunity and would not take it. What was the use of giving their time and chances for making money to One who would not claim his own when he had a chance? Whether this be true or not is merely a supposition, but nevertheless it is not unreasonable. Then the Pharisees came to question him regarding his laxity of the tradition of washing the hands before eating. Jesus told them they were too anxious about the outward appearances and gave no thought for the motive in their hearts. He denoted other instances where law and tradition conflicted. He even dared to criticize their dietary laws by presenting the absurdity of believing that certain foods defiled the spirit.

About this time, or perhaps a little previous, Mark gives us an account of Jesus' own family, showing their opposition to his teachings. What a keen disappointment to have his own kinsmen against him! He said, "A prophet is not without honor save in his own country and among his own kin and in his own house." (Mark 6:4).

Thus we see the change taking place from the beginning of his ministry in Galilee. It opened with general popular enthusiasm, which, towards the close shows signs of waning. Jesus stressed the Kingdom, its

nature and essential characteristics, with his seeming reluctance toward disclosing his personal Messiahship. When he saw his ministry would be closed long before he should have completed it he changed his policy by selecting and training the Twelve to continue the work. There was much healing and much preaching during this period with a marked growth of hostility on the part of the Scribes, Pharisees and Sadducees.

Chapter III. "The Border Ministry," or The Period of Retirement and the Perean Ministry.

Such clashes between Jesus and the Scribes and Pharisees forced him to withdraw with his disciples from Galilee for a time. He went into the vicinities of Tyre and Sidon in quest of a place of refuge. Here a Syro-Phoenician woman came nto him to have her daughter healed. He had been commissioned to the Jews so there was perhaps a question in his mind as to whether he should heal one who was not a Jew. But Jesus did grant her request and set the example of missionary work which is today a force in civilization as well as evangelization.

After performing other miracles he goes into the region of Caesarea Philippi, where occurred the most important incident during Jesus' period of retirement. This is the confession which he drew from his disciples. As a result of the previous weeks of training and various questions among his opponents, Jesus wondered what his disciples thought of him. Heretofore he had been a popular hero, drawing unto him multitudes wherever he went. Now he was a failure, a rejected leader and a fugitive. What others were saying affected Jesus, but he was most keenly interested in the thoughts of those whom he

was training to carry on his work after he was gone. What did they think of their former hero? Could they still be loyal to One rejected now by the leading political parties? Was it popularity they wanted or when his popularity was waning were they going to live true to the principles he had tried to uphold? To be sure, there was no better way to learn than to ask them, so he asked. "Who do men say that I am?" They told him some thought he was John the Baptist, some Elijah, while others said he was One of the prophets. Then he said, "But who say ye that I am?" And Peter replied, "Thou art the Christ." (Mark 8:27-29). Jesus did not deny that he was, but asked his disciples to tell no one about him. He then revealed to his disciples the humiliation and suffering the Son of Man was destined to endure at the hands of his own people who were his bitterest enemies. But Peter was to be the one on whom he could depend to further the Kingdom. Nevertheless, the impetuous Peter, who loved his Master dearly, could not conceive of a Messiah meeting death on the cross, the most shameful death possible. It was more than any of the disciples could conceive of, to think that their Messiah should be forced to meet death. It was impossible for them to believe that the Son of Man who belonged to God in heaven should meet death. It is no wonder that they questioned his being the Messiah. Then Jesus took

three of his men and went to the mountain for a night in prayer; feeling sure that his Father would find some way of holding them loyal to their Teacher and through them the others.

On the way down from the mountain Jesus warned the men to refrain from making a public statement of his Messiahship at present. Jesus himself had developed a different conception of Messiahship than that understood by his people. They were looking for a temporal king. Before he revealed the fact that he was the Son of Man he wished to prepare them to understand his conception. Then, too, such a proclamation would have received the attention of the Roman soldiers and they would have come to arrest him before they did.

When they returned to the village they had left the day before, they found the nine disciples greatly distressed, because they had not been able to heal the son of a Jewish family who had been epileptic, deaf and dumb since childhood. One after the other of the nine had tried their usual methods of healing, but in vain. Scribes and others who came with the father were witnessing the failures with much interest. At the critical moment Jesus and the three chosen ones were seen to appear. The father rushed to him and begged his assistance. Jesus healed the son and the disciples were much puzzled becausenof their inability. Nevertheless,

the three who had been with Jesus exhibited such enthusiasm that the confidence of all was revived.

After some time in these northern cities Jesus returned to Galilee on his way to the borderland of Judea. This journey was made secretly as he wished to avoid any further break with the Scribes at this time. While on this journey he again tried to explain his death and resurrection to his disciples, but still it was beyond them.

While stopping in Capernaum and visiting in some private home a discussion arose among the disciples, When Jesus approached he asked the source of their argument. At first no one was willing to respond, but finally they told him they were discussing who would hold the seats of honor in the Messianic Kingdom. Another disappointment for Jesus! Here were the very ones on whom he felt he could rely, and they were dissenting among themselves for offices of high rank. If he were not able to create the Kingdom of God within the hearts of those whom he was with daily and whom he knew best, what hope could he have for others? The patient,understanding Carpenter of Nazareth was so much distressed to see his failure after so many months of teachings that he severely chastises them for their selfish worldly desires. He told them there would be no chance whatever of their getting into the Kingdom if they did not refrain from such world-

liness. They must acquire a self-sacrificing spirit and refrain from such arguments and quarrels.

About this time tax collectors asked if Jesus had paid his temple poll tax. Jesus said he had not yet paid it but would in a very short time.(Matt. 17:24-27)

When Jesus went into Judea and Perea he began his public teaching again. The Pharisees were continually watching for places to entrap him. The Roman law gave a woman the right to divorce her husband, but the Jewish law did not. As Herod's wife had divorced her husband to marry Herod, the Scribes were anxious to hear Jesus' attitude toward divorce. If he were against it they might report him against the Roman law; or against the law of Moses, which forbade a husband to divorce his wife. Jesus admitted he opposed the divorce law of Moses, but he did not consider himself as an opponent of Moses. At this time he showed his great love for little children whom the disciples would have forbidden to come.

As soon as Jesus passed into Judea he would be under the jurisdiction of the Sanhedrin at Jerusalem. The Scribes were ready to arrest him at the least indication of lawlessness. Nevertheless, he pressed on toward Jerusalem. While on the way Nicodemus, a rich tax collector, joined Jesus' disciples and a blind beggar

of Jericho called Jesus by his Messianic title. Jesus restored his sight and went on his way.

Chapter IV. His Last Week.

He came into Jerusalem knowing the accusations he would meet. When he entered the Court of the Gentiles what a scene was before his eyes! There at their tablds sat the greedy money-changers, who quarreled with their customers over the rate of discount on the exchange of foreign money for Jewish currency. They were short-changing to such an extent that many wandering pilgrims were left penniless. This, together with the cattle-market, was more than Jesus could bear. His Father's House had become a slaughter-pen and a den of robbers! Here, where the poor should find peace and shelter, he found desecration and treachery! When he could no longer restrain his feeling he took up a lash, drove the cattle and sheep out of the court, attacked the money-changers, overturned their tables and scattered the coins about the court. "He taught and said unto them: Is it not written, my house shall be called a house of prayer for all the nations? But ye have made it a den of robbers." (Mark 11:17). (Jer. ٧:٨-١١)

Consternation reigned supreme. The Scribes and head priests met in consultation at once. They fear a revolution so planned to arrest and execute him at once. Nothing was done that day, but on the next, while he was

teaching in the courts, a group of priests and Scribes came to him. They asked him where he received authority to do what he had done the day before. But Jesus was not to be outwitted by the wise templars! He asked them where John the Baptist had received authority to call the nation to repentance by baptism. Since all the people considered John a prophet of God the scribes dare not deny this, nor did they dare to say he was sent by God, therefore they merely stated that they did not know. Jesus did not answer their question directly but gave them the parable of the vineyard, which told in a veiled way who Jesuswas and what the future held for him. He also reviewed other parables.

The priests and scribes realized they were being attacked by Jesus in these parables before many people. Therefore they returned to their duties suspecting him more than ever. "They were seeking to seize him - and feared the people - for they knew that he had spoken the parable with reference to them. And they left him and went away." (Mark 12:12).

The next thing the scribes and priests tried to do was to interest the Herodians, who should be vitally interested if Jesus really were the expected Messiah. So they sent another committee of Pharisees and of the Herod party to Jesus to ask if they should pay the tribute

money. If he told them they should, the Jews would be offended; if he said they should not, they would immediately report him to the Roman officials. But again the Carpenter of Nazareth was too shrewd for the temple authorities. He called for a Roman coin and asked them whose picture and name were on it. When they told him, he said "Render unto Caesar the things that are Caesar's and unto God the things that are God's." He left no place for a point of attack so they went away without accomplishing their purpose.

The next delegation to visit Jesus was a group of Sadducees, who came to question him concerning the absurdity of the belief of life after death which he and the Pharisees were known to accept. They maintained that the law of Moses assumed the end of life after death or many problems would ensue. They cited the law of Moses which required a man to marry the childless widow of his brother and consider the first son of this marriage the child of the brother. In the case of several such instances, there would be a woman with many husbands and which would have the right to claim her in the future life. Jesus told them they did neither understand the scriptures nor the power of God.

The Pharisees raised the next question by sending one to ask Jesus what he considered the most important commandment. He at once told them that the one

commanding love to God, and like it was the second commanding men to love their neighbors as themselves. This reply made a deep impression on the Pharisee.

Soon after this Jesus attacked the scribes and Pharisees with his seven woes. He said they were such close observers of the law that burdened the people with extravagant taxes with which they themselves became rich at the expense of the common people. They not only refused to come into the Kingdom of heaven, but kept others from so doing. They insisted on the strictest observance of the law but they themselves did not cultivate the spirit of kindness, justice and helpfulness. He denounced them for their apparent ceremonial cleanliness while in reality they were filled with corruption and immorality. For all their deceit and iniquity punishment will inevitably come upon them and their succeeding generations. Do we not hear denunciations much like those of Jeremiah?

Here in the city where his Father's House should be a source of joy and enlightenment, it had become a source of iniquity. Its teachers were so blinded by the letter of the law they could not see the true will of God. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39). The city which he loved so dearly was filled with vile corruption andwould not heed to his message. What more could he do? He had borne God's message, He had shown the way of salvation, but they had eyes which could not see," and"ears which could not hear." All from the commonest to the wisest of the nation seemed incapable of grasping the meaning of that all-important message of love.

As Jesus was leaving the temple court with his disciples, someone of them commented upon the magnificence and grandeur of the building. The massive stones of which it had been constructed were an impressive sight. "And Jesus said to him, Seest thou these great buildings? Not one stone shall be left upon another that shall not be thrown down." (Mark 13:2). Like the prophet of old he was obliged to predict the ruin of the much loved temple. He had insight enough to see the germs of decay among the priesthood which meant the ultimate destruction of Jerusalem.

To be sure, after such violent attacks as these the temple authorities were desperate. What were they to do? Whatever it be must be done at once. The Feast of the Passover was near at hand and thousands were

assembling to participate in that greatest of all festivals. If they waited the crowds would be uncontrollable, they must act immediately. While they were pondering over their procedure of seizing Jesus, Judas, one of the Twelve, came to offer to deliver Jesus into their hands. He was gladly received and promised a great reward.

It seems that between the plotting of the priests and Judas' betrayal there was a dinner in Bethany, where Jesus and his disciples were staying. While they were dining a woman brought in an alabaster cruse of very costly oil and anointed Jesus' head. Some of the disciples were angry because the woman had wasted such precious oil in this manner. They expected Jesus to condemn the act but to their surprise, Jesus commended her highly for the deed. This offended Judas because he considered Jesus a weakling who was no more than a sentimentalist fond of women, babies and little attentions. He thought he had wasted time and money by following such a worthless fellow about these many months. Just why Judas acted as he did we do not know. There are varities of ideas, but we do know he became so remorseful that he met death at his own hands.

Nevertheless, Judas had betrayed his Christ and what more did the priests and scribes want! One of the select Twelve had shown Jesus a false Messiah by turning him into the hands of enemies.

According to the first three Gospels Jesus' last meal with his chosen disciples was the Passover supper, especially prepared by some of the disciples in an upper room of a friend's house.

During this Supper, Jesustold them that one of the group would betray him into the hands of enemies, and related two parables, the parables of the Broken Bread and the Red Wine Poured Out. The wine was symbolic of the New Covenant which Jesus was making with his people, not a covenant written on stone as in the days of Joses, but a covenant written in the hearts of men.

> "As these young Jews on Passover night listened to Jesus, they would instinctively have thought of the prophet's famous prediction of the New Covenant: 'Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; but this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their hearts will I write it; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know Jehovah; for they shall all know me from the least of them to the greatest of them, saith Jehovah, for I will forgive their iniquity and their sin will I remember no more.' (Jeremiah 31:31-34). It was with an intense expectation of such an Age, soon to dawn upon the world, that the hearts of these religious patriots in the upper room were thrilled by the words of Jesus about the New Covenant."(1)

According to the Gospel of John, the Last Supper occurred the evening before the Passover, but

(1) Bosworth, E.I., The Life and Teachings of Jesus. p. 360.

whenever it did take place, it was significant for the three facts revealed: - the treachery of one of his Faithful Few, the revelation of his death by the two parables, and the New Covenant.

After the supper they wondered which of the disciples would betray their Teacher. Each assured him of his loyalty, but the understanding Master could see and knew. He told Peter that he would deny his Master three times before dawn the next morning.

On their way to their lodging-place on the Mount of Olives they stopped at the Garden of Gethsemane. Jesus left eight of his disciples at the entrance while he took Peter, James and John into the Garden with him; he stationed them at a particular place and went farther on where he wrestled, a sad grief-stricken, distressed Jesus, who was burdened with the sins of those he dearly loved. He prayed, "Father if thou be willing remove this cup from me; nevertheless, not my will but thine be done." Here he struggled again with the same problems he had experienced during his baptism and temptation. Why should a Messiah suffer and be put to death? Why could he not save himself. Just as Jeremiah, when he was undergoing the tensest of his sufferings, was cursing the day he was born, so Jesus was struggling in the same intensity with his problems. Three times he returned to his disciples, probably to hear a word of comfort and

cheer, each time to find them sleeping. Even those who knew him best seemed indifferent. What keen disappointment to find those whom he loved most indifferent to his terrible death! As he battled with this suffering he realized that God could not help his suffering, and came to the realization that through and by suffering God was raising him to a place supernal. Isaiah had suffered, Jeremiah had suffered, and he must suffer to realize a glorious victory.

After returning the third time to his three disciples and noticing a company of men approaching, he said to them, "Sleep on now; and take your rest; it is enough; the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand." (Mark 14:41,42).

Judas had brought a company of temple officers to seek Jesus. When they approached Judas kissed Jesus and the officers immediately came forward and placed Jesus under arrest. Contrary to expectations, Jesus offered no resistance. One of his friends stfuck off the ear of the high priest's servant. Then Jesus turned to them and accused those arresting him for being cowards. "Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple

teaching, and ye took me not; but this is done that the scriptures might be fulfilled." (Mark 14:48,49). They had not dared to arrest him in the temple, and they knew it. Instead they cowardly attacked him at night as if he were a robber!

Then Jesus was taken away to the high priest for trial. When the court had assembled they began to search for witnesses against Jesus, but were not able to find witnesses who might be approved. The high priest asked Jesus what had been the accusations against him. Jesus remained silent. Then the high priest asked, "Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." (Mark 14:61,62). At once the high priest arose in anger and charged Jesus with profanity. By all present at the trial Jesuswas then considered an object of derision. Then he was taken away and placed under guard until daybreak.

Sometime before daylight, when he was considered one of Jesus' followers, Peter, to avoid suspicion, flatly denied three different times that he knew anything about Jesus. When he heard the cock crowing, he remembered the words of Jesus predicting his denial before dawn, and he went out a very sad man.

Early in the morning Jesus was brought before

the Roman procurator, Pontius Pilate. When Pilate asked him if he were the King of the Jews, Jesus remained silent - much to the astonishment of all. Then Pilate urged Jesus to make his defence, but he still continued to be silent. Finally Pilate said he would release the King of the Jews. When the priests saw there was a possibility of Jesus being released they urged the crowd to ask for Barrabas, a revolutionist. When Pilate asked what he should do with the King of the Jews, the excited crowd cried, "Crucify him! Crucify him!" Although Pilate seemed to realize he was sentencing an innocent man, he felt he could not lay himself liable to the criticism of being in sympathy with a revolutionary leader, therefore he finally released Barabbas and delivered Jesus for crucifixion.

Jesus was taken by guards into the open court of the barracks, there to await the hour for execution. Here the soldiers made all matter of fun of him. They pretended he was a king. They put a make-believe robe about his shoulders and placed a wreath of thorns about his head, they spat on him and beat him severely. Then they took him out to the place of execution, called Golgatha. Here between two thieves, they erected the cross to which he was nailed.

About the cross the soldiers divided Jesus' clothes among them, by lot. Over the cross was placed

the inscription, "The King of the Jews. They scoffed at him and mocked him, saying, Let the Christ, the King of the Jews, now come down from the cross, that we may see and believe." (Mark 15:32).

About nine o'clock the crucifixion was begun. About twelve o'clock a darkness covered the whole region and continued until three o'clock. At this time Jesus was heard to exclaim, "My God, my God, why hast thou forsaken me?" (Mark 15:34). Those who stood nearby thought he was calling Elijah. Someone who wished to strengthen him until Elijah could arrive to help him, filled a sponge with vinegar and gave it to him to drink. But Jesus only said, "Father, into thy hands I commend my spirit," (Luke 23:46) and suddenly died.

For a time in his pain and anguish Jesus thought his heavenly Father had forsaken him just as we feel we have been forsaken in times of trouble. But with the same implicit trust that he had undertaken his mission he poured out his life blood and entrusted his spirit into his Father's care. What a glorious victory to realize that he had so lived that he was assured eternal care from his Father!

At evening Joseph of Arimethea went to Pilate and asked permission to prepare the body of Jesus for burial. Pilate granted the request, then Joseph bought

some linen, wrapped it about Jesus' body and laid him into a tomb hewn out of rock - much like a vault in the modern day. He then rolled a stone against the door and went away.

The most marvelous fact of gospel history is the astonishing transformation in the character and ideals of the disciples that came apparently a few days after the death of Jesus. Just why these experiences took place we do not know. Many scholars have been baffled by them; but with modern psychology producing analogies that are very similar, we may suppose many things. In the spiritual interpretation of the resurrection it is clear that Peter and other disciples saw Jesus. As God spoke to Jeremiah and urged him to become a prophet of Israel and the nations, so Peter and Paul saw Jesus.

> "The exact form of these revelations is not so essential as the effects traceable throughout the entire history of the primitive church. In the early Christian centuries they became the great dynamic that carried the apostles of Jesusto the ends of the world. It was, indeed, the consciousness of the living Christ that alone explains the spirit of the early Christians, their simple unflinching heroism, and the triumphant power of the message which they proclaimed. Death had no terrors for them, for they knew that their Master had conquered it. Whether they gained that knowledge through a series of unprecedented miracles, through visions, or through the still small voice of God within their souls, one fact is certain: the Heavenly Father, through Jesus, had spoken to them, as he had to his earlier messengers, the prophets, calling them to their divine task and giving them their message and power to deliver it. Today also,

as in the past, it is the vivid consciousness of 'the Christ who abides' that gives vital power and efficiency to Christianity."(1)

(1) Kent, Charles Foster, The Life and Teachings of Jesus. p. 310.

Chapter V. The Teachings of Jesus.

As Jesus said, "I came not to destroy the law and the prophets, but to fulfil", he accepted the underlying principles of the law but not the details. He rejected nearly all the religious institutions upon which the Pharisees laid so much stress. We have before noted that he was criticized by the Pharisees for not observing fasts, for healing on the Sabbath, and he himself criticized the scribes for their particularism of ceremonial cleanliness. He attended the feasts at the temple, but there is no record of his offering sacrifices; in fact, he declared that "love was more than burnt-offering and sacrifice." (Mark 12:33). He showed by his teaching and his example that the supreme interest of God was in the spirit of obedience not in the letter of the law.

Jesus criticized the scribes and Pharisees for violating the law in that they were so anxious to fulfil the laws every demand that they disregarded and overlooked the real meaning of the law. To him they seemed destroyers of the law. He was trying to reveal the true meaning of the prophets which had been lost sight of for various reasons.

Just as Jeremiah (3:19) hopes for his people to have fatherly loyalty to God, just as Deutero-Isaiah considered Jehovah a Father, so Jesus wished to restore that idea and make his people realize that God has the same relationship with his children in His Kingdom as the earthly fathers to their children. He dwelt on the possibility of one entering into personal relationship with God. God was so interested that He noted the fall of a sparrow, He prepared shelters for the fowls of the air, and the beasts of the field, surely He would care, love and guide each individual. In his parables of the lost sheep and the prodigal son Jesus portrays God as a Good Shepherd, anxious for the welfare of every sheep in His flock, and as a loving Father intensely interested in each child of his family.

Again and again Jesus describes God as a King, which, in his use, is closely related to his use of Father. The fatherhood of God designates the world as one great brotherhood in which all are united in common loyalty to one King. Out of his own personal experience he came to this realization which he revealed in simplicity, clarity, and the impressiveness of his own personal power.

God's power of forgiveness had been emphasized by Hosea and Jeremiah but Jesus emphasized the forgiving love of God with a more forceful and convincing manner

than ever before. This is most beautifully expressed in the parable of the prodigal son. Although he had gone from home, had become corrupt, sinful, iniquitous and criminal, the father greeted him with a boundless love, which forgives all and reclaims him as his own.

As a father is anxious to fulfil every reasonable desire of his child, so the divine Father is eager to meet the wishes of his own children. If one prays, his prayer will be answered according to the need, not always perhaps as one wishes it to be answered but as God sees fit to answer it.

Jesus' conception of man was entirely individualistic. His profound insight and sympathetic nature enabled him to see divine possibilities in every man, regardless of who he was or what he was. He taught that man was God's highest creation. He was such an important creature that even the hairs of his head were numbered. God's love embraced everyone and each one according to his will was responsible for his deeds. Jesus hated sin because he knew it meant destruction to divine possibilities. However, Jesus did not condemn the sinner but revealed for him the joys and blessings of a righteous life. He tried to bring each individual into direct contact with his heavenly Father. According to his teachings the ideal of every man should be to have every word so true that an oath would be an act of

dishonor, that profound love for God would make it impossible to use his name in any other way except in reverence.

The foundation of Jesus' teaching was that man should realize his divine right and that he should come into real, close, vital contact with his divine Father. If there is anything in his activity that would stand in the way of that intimacy it should be removed. Therefore, worship should be an intimate relation between God and man. There should be entire freedom from distraction. Forms and ceremonies were practical only so far as they brought the individual into closer touch with God. In his prayer, Jesus expressed completely man's right attitude toward God. Here reverence, loyalty, trust and confidence, and the need for constant guidance in every day's battle, is emphasized. We see in the parable of the Pharisee and the publican, the importance of an effective true spirit of reverence and humility. With all there must be faith - not a doubting faith, but a faith which will "remove mountains". With this faith there must be the simple trust of a little child. The birds of the air, the lilies of the field and the beasts of the field are all clothed and fed, surely God is much more mindful of his noblest creation, man, than he is of them. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "Be not

therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matt. 6:33,34).

Jesus describes the Kingdom of God as being within each individual - something individual and spiritual within the heart of each person. We can see this is in perfect harmony with the rest of his teachings concerning sin and the love of God. In order to become a member of the kingdom of God it was necessary for one to become as receptive as a little child that God's will may have absolutd sway of his mind and his life. Therefore, all barriers must be kept down. One of the commonest barriers which he mentions, is the love of money, but there are many others, fame, publicity, the desire for recognition, all will tend to destroy the responsiveness to the will of God if one is not constantly watching and guarding his will according to that of God's. We do not find a definition of the Kingdom of God in Jesus' teaching, but we feel from his descriptions that it is based upon man's voluntary submission to the will of God. It is a gift from God but nevertheless it demands effort and will for development cannot be accomplished without the mind of man. When one has the kingdom of God within him, he also has a desire to help and serve others. Therefore, if the will of God regns supreme in the hearts of all there will be a perfect brotherhood in which all will be united with a common

desire to follow the heavenly Guide.

The rules for citizenship in the kingdom of God are found in Jesus' parables of the rich steward, and the parable of the Good Samaritan. They require that one be willing to give all to God, not as the Essenes, by living apart from the world, but in closest contact with the world but with undivided loyalty to the Sovereign King and Father. To live in harmony with God, man must live in harmony with his neighbor and give him the same consideration which he gives himself - a deep reverence for one another as should rightly belong to brothers. Therefore, it is necessary to cultivate a spirit of forgiveness equal to the prevailing forgiving spirit of the divine Father which demands a love powerful enough to overcome anger and resentment and an ability to help and serve fellowmen as oneself. When this may be accomplished then all mankind may enjoy common brotherhood under the divine Father.

Jesus recognized from his experience that according to custom it was necessary to show the rewards to be gained by living righteously. The Jews had always had rewards promised and were always expecting them. In the face of this fact Jesus gave his Beatitudes which portray the many rewards to be found in living according to the will of God. Each Beatitude describes an

essential characteristic of an individual who wishes to be insured of perfect happiness. Together they represent a program of life representing simply the essential elements of a Christian life which leads to true happiness.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are they that mourn; for they shall be comforted.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled.

"Blessed are the merciful; for they shall obtain mercy.

"Blessed are the pure in heart; for they shall see God.

"Blessed are the peacemakers; for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you." (Matt. 5:3-12).

From these teachings we see Jesus regarded himself as the Son of man, who was divinely called to perform a peculiar mission for his fellow-men. In Matthew 11:25-30 Jesus gives his conception of his mission, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and the understanding, and didst reveal them unto babes; yea, Father, for it is well-pleasing in thy sight. All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

He was confident that the humiliating death of the cross would not destroy nor hinder the continuance of his true life in fellowship with God and the accomplishment he hoped to fulfil; that he would arise after death to his place in heavenly life with God. He fulfilled in utmost detail the teaching of his life and so blended the two that He, like Jeremiah, was himself his greatest contribution to humanity.

> "We may recognize the provincial temporary character of Messianism, but the religious experience of Jesus, to which the idea was a

temporary necessity, remains an everlasting and increasingly redemptive fact. Jesus is today the supreme leader and redeemer of men in the sphere of their higher life because he had the supreme religious experience. He redeems men from the power of the evil will by leading them into such a share of his own experience as they are able with the help of his immortal Spirit to achieve."(1)

(1) Bosworth, E. I., The Life and Teachings of Jesus. p. 307.

Chapter VI. Conclusions of Our Comparative Study - Likenesses and Difference.

From the foregoing discussions we may readily draw our conclusions in our comparative study. Let us now enumerate the likenesses and differences of our Suffering Servants. Both were born near Jerusalem: Jeremiah at Anathoth and Jesus at Bethlehem. Both were born of devout families and therefore given a spiritual foundation for their religious characters. Although Jesus'home was in Nazareth, he spent much time in the Temple City and was greatly influenced by its activities; while Jeremiah is known to have resided there a greater part of his prophetic life. Both characters were greatly influenced by their homes; by the voices of nature in which the still small voice of God was audible; by the institutions with which they constantly came in contact; and by the current events of the time. Each received a call to the work for which he was best fitted. His conviction of a personal mission was in each of them so intense as to amount to a sense of divine predestination. Jeremiah heard God's words: "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet

unto the nations." (Jeremiah 1:5) Likewise Jesus realized his call, when preaching in the synagogue: "And there was delivered unto him the book of the prophet Isaiah and he opened the book, and found the place where it was written,

> 'The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor!
> He hath sent me to proclaim release to the captives
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord!'

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all the synagogue were upon him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears." (Luke 4: 17-21) Again, before Pilate, he said: "Thou sayest I am a king. To this end have I been born and to this end am I come into the world, that I should bear witness unto the truth." (John 18:37)

Each in his ministry called his people to repent. Jeremiah stressing the ultimate destruction of Judah but holding out the hope of a future regenerated Israel, a people no longer bound to God by the eternal bond of a Sinaitic Covenant, which thus far had proved incompetent to foster and maintain them in an abiding loyalty to God, but a people in whose very hearts the living law of God would be inscribed as upon tables of flesh, a people who would love God with their hearts and whose obedience to his will would be the result of an inward passion for him.

Jesus likewise called his people to repentance; a repentance, not merely of their violations of the external laws of Judaism as a whole, but a repentance from sin, from that inner disloyalty to the love of God which was far deadlier to spiritual life than any omissions or violations of any or all external laws and regulations of Judaism. He predicted the downfall of Jerusalem, Jerusalem which did not know the day of her visitation by him, whose Judaistic sectionalisms and animosities were bringing upon them the ineirtable wrath of Rome. With a disappointed heart and yet with unquenched assurance, he was compelled to point out that the true kingdom of God would pass out of the custodianship of organized Judaism into living hands; the Publicans and harlots would, through repentance and faith, enter into its living way, while many of the hereditary children of the kingdom would find themselves as outcasts. (Matt. 21:31) Unlike Jeremiah, Jesus was at first followed by a large number of disciples and by eager and enthusiastic throngs, but like him, he was, in his latter days, "despised and rejected of men, a man of sorrows and acquainted with grief." (Isaiah 53:3)

Each was an object of persecution by the high priests of the temple, who were constantly in direct opposition. Both had courage, fearlessness, valor and

fortitude to face that opposition with the realization of a stronger, guiding Force, which urged them to fight for the right and remain firm in the face of the bitterest persecutions. Jeremiah found God a controlling presence in his life, empowering, alluring, compelling him to the fulfillment of his mission in spite of all his personal timidities and discouragements, a presence, in vital personal converse with whom he found his supreme satisfaction and rest. Jesus, too, found God, not merely as a transcendent Being above and beyond all the affairs of earth, but as a Living Presence, counseling, cheering and inwardly compelling him to the fulfillment of his life in terms of the divine will and pleasure. With Jesus, however, the sense of communion with God takes on both the tenderest and strongest forms, the affection and the power involved in the moral, loving relationship of Father and child. So that, whereas, with Jeremiah obedience to God seems often to be given under constraint and against natural timidities of his own life, with Jesus the obedience seems to be the free outcome of glad and unrestrained intercourse with the Father. Jeremiah would say, "Thou art stronger than I and hast prevailed."(20:7) Jesus would say, "My meat is to do the will of him that sent me, and to accomplish his work," (John 4:34) and " I and my Father are one." (John 10:30) The sense of

the compelling power of God within made Jeremiah the greatest moral victor in his age, while the sense of filial partnership with God lifts Jesus to the sublimest heights of moral self-conquest, to the glad acceptance of hardship, degradation and death as part of the redemptive will of God for the salvation of men.

Both were brought to trial upon false accusations. Jeremiah was scourged and put in a dungeon, to be raised by a kind, sympathetic friend, taken into exile to suffer the humiliation of death in the land of the hated heathen; Jesus was put into prison, met a humiliating and disgraceful death on the cross, laid to rest by a brave, sympathetic friend, and, to a far greater extent than Jeremiah, arose to a newness of life in the experiences of his disciples, to live as a dynamic Guiding Force in the realm of Christian experience through the ages. But Jeremiah paved the way for the Savior by giving the people the New Covenant, by his message of doom and his message of hope, the culmination of which was the life, suffering, death and ressurection of the Lord and Savior of mankind.--" And I, if I be lifted up, will draw all men unto me."

Chapter VII. Possible Influences of Jeremiah on Jesus.

We are now ready to suggest the possible influence of Jeremiah on Jesus. By influence we do not mean the kind of borrowing of ideas in which many modern writers indulge. We believe that the life of Jesus was a unity; that it grew to its fulness in an organic way, and like any living organism appropriated unto itself whatever it found of true living value to its own growth and fulfillment, transmitting these appropriations into its own spiritual structure; so that Jesus was uniquely himself though a thousand forces and influences might have mingled together in the building of his inner life.

It would have been a considerably easier task to have traced the influence of Isaiah, especially Deutero-Isaiah, on the mind and character of Jesus; indications of such influences are plentiful; but the play of the spirit of Jeremiah on that of Jesus is subtle, illusive and all but impossible to define.

There are at least two clear-cut indications of Jeremianic influence suggested in the Gospels. There is the statement of his disciples in answer to his question, "Who do men say that the Son of Man is?" "Some say John

the Baptist; some Elijah; and others Jeremiah." (Matt. 16: 13-14.) Then there is his definite quotation from Jeremiah in the cleansing of the Temple : "My house shall be called a house of prayer for all the nations, but ye have made it a den of robbers." (Mark 11:17 -- Jeremiah 7:11.) Evidently there were some, perhaps many, who saw a striking similiarity in the spirit and work of Jesus to that of the heroic Jeremiah. And manifestly, the evils of the temple regime and of the priesthood affected him with an intensity that engendered in him a spirit of denunciation and protest akin to that of Jeremiah's against the priestly corruptions of his day.

But apart from these two manifest instances, we may trace a more inward and significant influence.

1. Growing up as he did, in a devout home, living as he did in the open atmosphere of Galilee, rather than the constricted life of Jerusalem, free as he was in his access to the synagogues and the scrolls and scriptures read and taught there, it would have been strange indeed if the inner intensities of Jeremiah's writings had not touched his own sensitive nature and aided him in his growth in personal intimacy with God. It is the inner life of Jesus in its growing oneness with the Father that resembles and transcends that of Jeremiah.

2. The incident of the transfiguration is again

exceedingly suggestive. The situation was intense. The Galilean leaders had turned against him, the Scribes and the Pharisees were now openly pitted against him in Jerusalem; had he not charged them, among other things, with keeping the traditions of men while violating the true laws of God? (Matt. 23: 13-33.) Multitudes affected by the criticisms and denunciations of the scribes and the Pharisees were leaving him , seemingly in disappointment. The leaven of the Pharisees had entered the minds even of the Twelve. (Matt. 16: 6.) To battle with this situation he had left Galilee and had moved about with his disciples in the outlying territiry. Near Caesarea Philippi he had put the faith of his disciples to the test and had received Peter's great declaration of faith, yet as soon as he made known to them the fact that arrest and death awaited him they were disturbed and dismayed. (Matt. 16: 13-28.) All this and more led to the transfiguration experience. (Matt. 17:1-8.) Of what transpired on the Mount itself we know very little. Jesus was in intense prayer, the disciples slept and awoke to find him radiant and victoriuos. It is the result of this transfiguration experience that gives us our clue to the meaning. Facing increasing discord, animosity, trail and inevitable death, whence came the power to ennable him to accept such an eventuation to his career, not merely in the spirit of stoic endurance but of glad

acceptance as if indeed it were the will of the Eternal. Did he not once say, "So persecuted they the prophets that were before me." (Matt. 5:12.) ? Did he not seek to convince his disciples that his trial and death would be but the fulfillments of the prophetic utterances of the coming Messiah? (Mark 9:12) Where in the prophets do we find the inspiration to endure vicarious suffering better than in Deutro-Isaiah (Isaiah 53)? And who among the prophets of the past better exemplified this spirit of prophecy than Jeremiah whose heroic life of suffering, many scholars think, was the inspiration of Isaiah's lofty philosophy of suffering? (1) Surely we shall not be far wrong if we assume that in this indirect, if not more direct way, the spirit of Jeremiah entered into that of Jesus to nerve him for his final adventure in redemptive suffering.

3. Again at the Last Supper, that last hour of fellowship with his disciples, Jesus revealed the missionof his life. Everywhere Jesus was made conscious of his nearly approaching death. Sometime during the hour of this last meal with his disciples, Jesus took up a piece of bread and asking God's blessing upon it, broke it into pieces which he gave to them, saying as he did so, "Take ye; this is my body." (Mark 14:22.) After these words, he took

(1) Smith, G.A. Jeremiah p. 349.

a cup of wine, and after prayer, he gave it them to drink saying, "This is my blood of the Covenant, which is poured out for many. (Mark 12:24.) This to the disciples was the "New Covenant" which was made by the Messiah. The Old Covenant written on tables of stone, was the one made by Jehovah and his people at Mount Sinai when the people promised to keep Jehovah's law and he promised them blessings. (Exodus 24: 1-8.) Here in his last day of fellowship with his Chosen Few, Jesus speaks of his deathas the bond which binds men and God together, not in terms of ritual or external evidences alone but by loyal, whole-hearted obedience to God and his Messiah, which comes only from a heart given solely to God's guidance and direction. Jesus death on the cross was to be a significant death, a meaningful death, a proof of God's redeeming love for all mankind, an assurance of His ever guiding presence, a purposeful experience which revealed the union of God and man, whose self-hood and self-giving was thereby made manifest. Surely those disciples on that night were reminded of the prophet's famous prediction of the New Covenant : " I will make a new Covenant with the house of Judah: not according to the covenant that I made with their Fathers in the days that I took them by the hand to bring them out of the land of Egypt; which covenant they brake. -- But this is the covenant that I shall make with the house of Israel after those days, saith

Jehovah: I will put my law in their inward parts and in their hearts will I write it; and I will be their God and they shall be my people; and they shall teach no more every man his neighbor and every man his brother saying, Know Jehovah, for they shall all know me, from the least of them saith Jehovah: for I will forgive their iniquity and remember their sins no more."(Jeremiah 31:31-34.)

Here then is the dream of Jeremiah taken up in the heart of the Master, a New Covenant of love and trust and obedience to God, written, not artificially or miraculously on the hearts of a select few, but to be won eventually through the grace of the knowledge of his redemptive life, and the eternal wonder of his sacrificial death; a covenant of loyalty and love to be freely given and freely received by all those who would become, by faith, children of the living God.

Thus we see the stream of spiritual life flowing down from Jeremiah, through Deutro-Isaiah to Jesus, widened and deepened by him as it finds in his living consciousness its fullest mingling with the life of God. " And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." (John 17:3.)

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